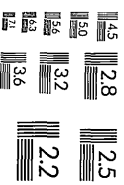
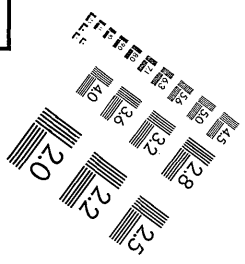
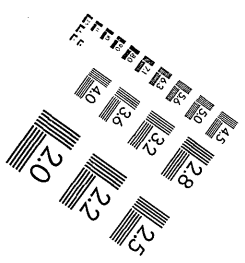
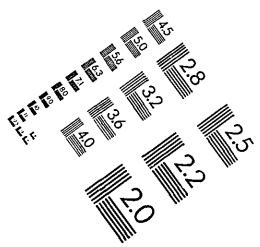
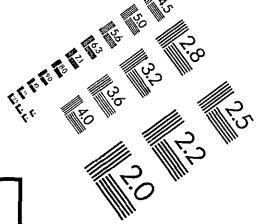


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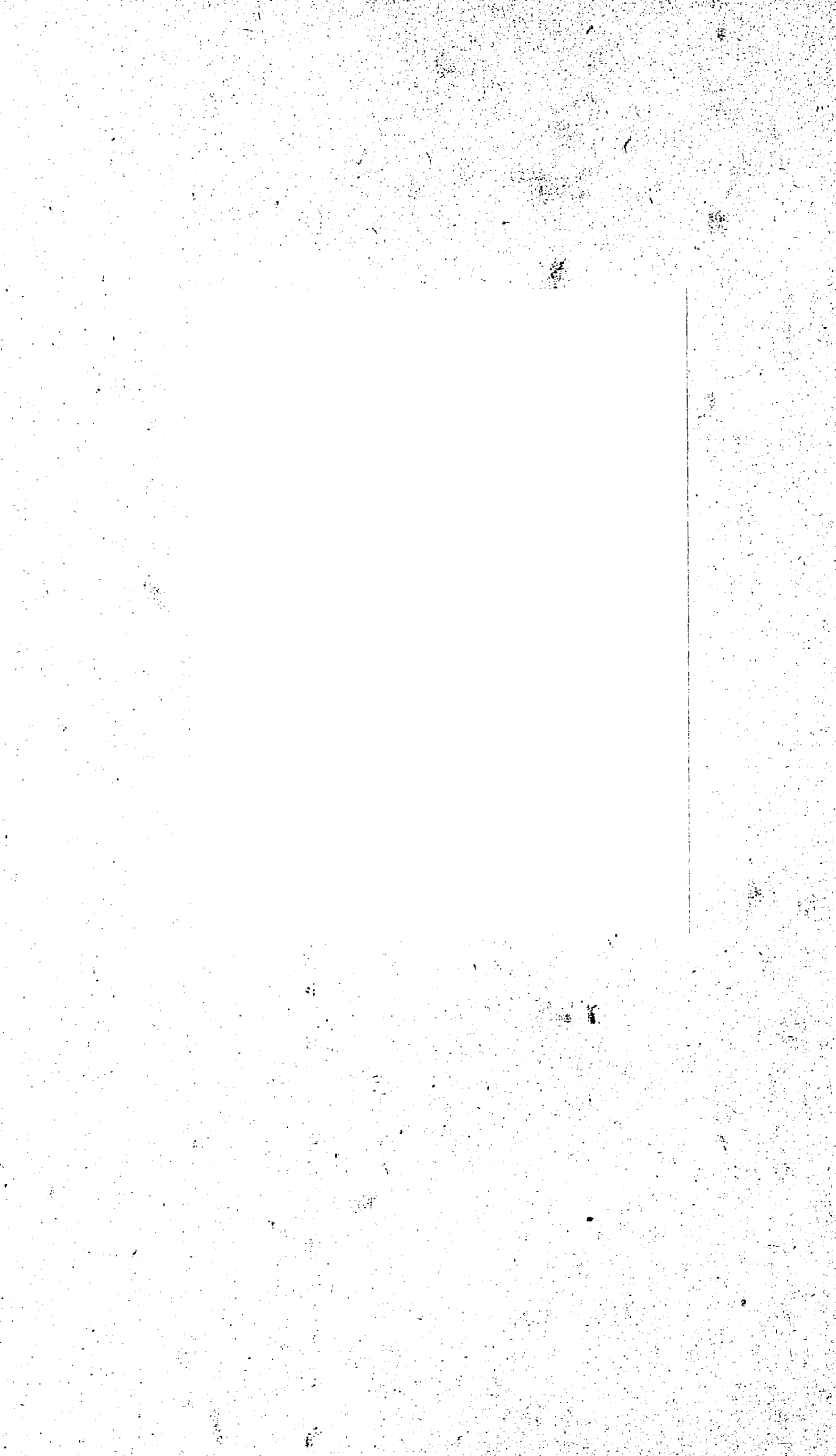
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Granger



THE
CATHEDRAL SYSTEM

ADAPTED TO OUR WANTS IN AMERICA:

BEING A

REVIEW OF THE BISHOP OF LINCOLN'S

PLEA FOR CATHEDRAL REFORM.

BY THE

REV. FRANCIS GRANGER, M. A.

OF THE DIOCESE OF WESTERN NEW YORK.

TO WHICH IS APPENDED THE

BISHOP OF LINCOLN'S REMARKS ON THE HISTORY AND CONDITION
OF ENGLISH CATHEDRALS.

SIXTH THOUSAND.

BUFFALO:

PRESS OF BAKER, JONES & CO

1877.

ATTENTION IS INVITED

TO THE FOLLOWING

COMMENDATIONS OF THIS ESSAY.

FROM ABROAD.

For that of the Bishop of Lincoln, reference is made to the seventh of his Diocesan Addresses. Rivington's, London, Oxford and Cambridge, 1876.

A. J. B. Beresford Hope, M. P., thus endorses it:

"I am truly glad to see the views which I have so long held spreading on both sides of the Atlantic."

The Bishop of Huron, Ontario, says:

"Your Essay is calculated to do much good. . . . I hope it will have a wide circulation."

FROM BISHOPS OF THE AMERICAN CHURCH.

The Presiding Bishop says:

"A Bishop's Church in the chief city of each Diocese is a possible desideratum, securing most of the desired advantages you enumerate, which can be secured in our country in this age."

The Bishop of Maryland says:

"Temperate though earnest discussion of the questions about principles and policy involved in the subject of your Treatise, must anywhere, and in all circumstances, be of advantage." After characterizing it as able, and encouraging its dissemination, he adds: "I have been most painfully sensible how much a Bishop without a Cathedral Church is crippled in his work as regards,

1. Doctrinal Instruction.
2. Training of Candidates.
3. Regulation of Pastoral Duty and Religious Worship."

For the views of the Bishop of Ohio, with reference to this Treatise and Cathedral institutions, reference is made to his Annual Convention Address for 1877.

The Bishop of Long Island says:

"The Rev. Mr. Granger's Essay on the Cathedral System and its adaptation to the Missionary wants of the Church in this country, is a very able and instructive presentation of the subject. . . . It is the special merit of Mr. Granger's Essay that, it takes the reader out of the region of theory, and carries him at once into that of practical life—that of wants and duties now pressing upon the Church."

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Clay

To the Rev. F. Granger, &c., &c., &c.

REV. AND DEAR BROTHER:

I think it desirable that our Church should begin to look at the Cathedral System in its elementary forms, and from a practical point of view, with reference to wants that are daily making themselves felt with increasing urgency. I thank you for your Essay, which comes with force from a veteran missionary, and I think it will command a general interest. It merits a very respectful attention.

Faithfully your friend and brother,

A. CLEVELAND COXE,

Bishop of Western New York.

Buffalo, Dec. 17th, 1875.

Mrs. P. L. Caskey Apr. 23 1920

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AN ESSAY,

SUGGESTIVE OF THE PRINCIPAL FEATURES REQUISITE IN AN

AMERICAN CATHEDRAL SYSTEM.

ABUSES DEPLORED.

In his remarks on English Cathedrals, the Bishop of Lincoln deplores the abuses of the existing Cathedral System, and recommends certain measures, which will not only reform the capitular bodies themselves, but help to correct many evils outside of them, which evils, it is no part of our plan to consider in this Essay.

We also have abuses in our American Church, *gross and many, and much deplored*, while but little has been done to remedy them.

And, although we have as yet nothing which can properly be called a Cathedral System, we have, nevertheless, a general conviction of the necessity of Cathedrals, and already a number of them in their incipient stages, to which we wish a hearty God-speed. Hence we are pretty fully committed to the Cathedral principle; while, it must be confessed, we have no general agreement as to the true method of deriving the full benefit from it.

Since, then, both the English and American Churches are committed to the Cathedral idea or principle, and both have wants to supply and evils to correct through the agency of these institutions; since we are both, in like manner, lineal descendants of the Church of the Apostles, primitive fathers, martyrs and confessors, it becomes us, as well as our brethren in England, to consider well what lessons we may derive from the learned, the thoughtful, and the wise sayings of the Bishop of Lincoln.

It is true that, from the difference in circumstances, some of the wisest measures in the English Church might be the height of folly in ours, and *vice versâ*. There are, nevertheless, certain fundamental principles established in the Apostolic age, if I should not rather say, inherited by the Primitive Church from the Levitical dispensation, and transmitted in common to us both, which we are neither of us to bury in the earth, but to exemplify for the glory of God and the good of the world.

The Bishop recommends the enforcing of the old "Code of Statutes" of the Lincoln Cathedral, which, he claims, has never been abrogated, as a means of producing, in part, at least, the desired reformation. These "Statutes," we are not of course bound by, yet we should, by all means, derive valuable lessons from them.

"In the Cathedral Church, was" "the *Cathedra*," or "seat of the Bishop; he held the chief place, and exercised the principal authority there, in the regulation and ordering of its sacred services, in the administration of its laws and determination of controversies, and in the maintenance of its discipline, and in so governing the whole capitular body, that its beneficent influence was felt in every part of the Diocese."

"But the position of the Bishop was not one of arbitrary power. He was provided with a Council. The Chapter was the 'Senatus Episcopi;' and though he could administer existing laws by his own authority, yet he would not frame and promulge any new laws without the consent of that Council." * * *

"That Capitular Council or Chapter consisted of the Dean and the other twelve dignities, as they are called in that Code, viz: the precentor, chancellor, treasurer, (now no longer existing,) sub-dean, and the archdeacons of the Diocese, (eight in number,) and the other canons or prebendaries." * *

"This numerous body, consisting of fifty-six persons, was the Constitutional Council* of the Bishop. This body—and this body alone—is called in the Statutes 'the Chapter of the Cathedral;' and it was his duty to avail himself of its help, for joint consultation, especially on matters of doctrine and discipline."

Now, as there were at this time 1250 parishes in the Diocese of Lincoln, the Cathedral Chapter could have embraced but a small portion of the clergy of the Diocese. But as the Bishop repeatedly and earnestly recommends the restoration of this Chapter, it shows his mind about the practicability of having so large a body of men in habitual counsel with their Bishop.

The number in this Chapter is considerably larger than the number of the clergy in the majority of our several Dioceses; showing that so far as numbers are concerned, it would be equally practicable for the American Church to revive the primitive practice of having all the clergy of each Diocese, and particularly the presbyters, habitually in council with their Bishop, and having the same co-ordinate influence and authority as in this Chapter. Indeed, the difficulty is not so great for individual mem.

* The Standing Committee, usually consisting of only four Clergymen and four Laymen, is the Constitutional Council of the Bishop in the American Church.

bers of the Bishop's Council, however widely dispersed, to repair to the Cathedral whenever duty calls them, as for the Bishop to make his necessary Parochial visitations, and perform his other Episcopal duties; and particularly if his Diocese be unreasonably large, as the history of the Lincoln Cathedral goes to show; since the enormous size of that Diocese, unduly occupying the time, absorbing the care and exhausting the strength of the Bishop, was among the chief "causes" which "prevented the efficient discharge of the duties of Episcopal residence and personal oversight." The example and history of this Diocese and Cathedral may serve also to show the great superiority of the primitive model of Dioceses, wherein all the Presbyters of each, as a general rule could, as occasion required, deliberate in their Bishop's Council, over ours in these times, where'n it would be very difficult and commonly regarded impracticable. The Jurisdictions* should be the exceptional ones in which the Presbyters of each could not all habitually participate in the Bishop's Council, while at the same time he should be able to discharge faithfully all his Episcopal duties.

But it may be said, "If the number is not objectionable, the isolation of most of our clergy, and the great distance of their cures from the Cathedral, would render such a feature in our system impracticable."

This objection has certainly a degree of force, and is well worthy of consideration; but then, on the other hand, we ought to consider that the very fact of so many of our clergy performing their arduous duties in such painful isolation and loneliness, renders it doubly important that they should have every opportunity practicable for intercourse and counsel with their spiritual head and father, the Bishop, and with their brethren of the clergy. It should be farther considered that when this code of Statutes was established, the Diocese of Lincoln "extended from the Umler to the Thames;" was in area equal to many of our older Dioceses, and much larger than others; that there were "canons or prebendaries," who had parochial cures and endowments in various parts of the Diocese, "who formed an integral part of the Cathedral Chapter, and had a right to take part in the deliberations of the same on questions of general interest and importance;" and "all these canons were supposed to come, as occasion required, from their various abodes to their sacred home, the Cathedral;—like the Levites, brought together

* Instead of the Bishop's jurisdiction extending over eight Arch-Deaconries, as it did in the Diocese of Lincoln, he should have only such an Episcopal supervision as an Arch-Priest and an Arch-Deacon could, each in his appropriate sphere, exercise under him. And this was the view of the early Church, since, as will be shown farther on, in its normal state, there was in primitive times, but one Arch-Priest and one Arch-Deacon in each Diocese. Take one-eighth of the 1250 Parishes in the Diocese of Lincoln—nearly 157—the average number of each Arch-Deaconry, and it can easily be seen, that even then, it would be too large for the Bishop's faithful supervision or for that of any single officer of the Church under him.

from the Levitical cities of the tribes of Israel, to their religious home at Jerusalem." So that, if the system recommended is practicable in England, who shall say that the renewing of the Primitive Diocesan Council would not be entirely so in the American Church? But this I do not wish to insist on in this connection; my principal object being to show that the inconveniencies of travel in those earlier and better days—and much greater than we now experience in these times—was not made, as now, the apology for a practical disintegration of the Diocese; but, on the contrary, it was considered no unreasonable task to go from remote parts to the Cathedral, to perform any duty, reap any profit, or exercise any right; nor on the contrary was it considered too much for residentiaries, when duty required it, to go to the remotest parts of the Diocese, as both the Dean, in the exercise of his "Archidiaconal jurisdiction in all the parishes annexed to the prebends of the Cathedral," and the Arch-Deacons, in exercising their "visitatorial authority in the diocese in subordination to the Bishop," must have done; so that through the Capitular Chapter, the Cathedral Church was practically connected, as it always should be with every parish in the Diocese. In the Capitular Council, or Chapter, it appears that there were thirteen dignities, so-called,—the Dean, Precentor, Chancellor, Treasurer, Sub-Dean, and eight Arch-Deacons.

The Dean, who would have been called in the primitive church the Arch-Presbyter, represented the priestly and pastoral office, holding, next to the Bishop, the chief place in the ministrations the church.

The Precentor might properly be styled the "chief of the singers," and was held responsible for the choral harmonies in the liturgical services of the church.

The Chancellor was the responsible theologian of the Diocese, and, as it would seem, at the head of its educational interests generally.

The Treasurer "had the care of the sacred vessels and vestments of the church," a duty which, in primitive times, would have belonged to the Deacons.

The Arch-Deacons, improperly so-called, seem to have held much the same position, and exercised about the same powers as Arch-Deacons in the Primitive Church, though chosen from the order of Presbyters instead of Deacons.

To the circumstance that each of the dignitaries of the Cathedral had specific duties assigned and appropriated to him, "and was bound to reside continually, in order that those duties might be effectually performed," was the strength of the Cathedral system attributable. Now, in the construction of this Cathedral Chapter of Lincoln, can we derive any valua-

ble hints for the construction of a Cathedral system adapted to the wants of the American Church?

The Lincoln Cathedral system of the Old Foundation contained in it much that was both primitive and commendable, and although it should not be simply copied as our exemplar, there is indeed in it much that may be appropriated with the greatest profit.

Looking again at the principal features of it, under the Bishop we find the Dean at the head of the priestly and pastoral office. "He had the cure of souls of all the members of the capitular body" with "Archidiaconal jurisdiction in all the parishes annexed to the prebends of the Cathedral," and "the right of visiting the Chapter triennially, and of correcting abuses in it."

If, by these provisions, the Dean was in any respects placed either in theory or practice above the Bishop, such provisions can never be sanctioned in the American Church. Neither should the title Dean* be retained, but the primitive one of Arch-Presbyter be restored. In proper subordination to the Bishop on the one hand, and avoiding all infringement on the rights and prerogatives of the Arch-Deacon on the other, or in other words in the same position in which the Primitive Church placed him, and bearing the same name or title, he might as

*I would not wish to appear, much less to be, hypercritical with reference to the use of terms and titles in the Church. And it must be conceded, that there are considerations quite in favor of the use of that of Dean, as the title of the chief Presbyter of the Cathedral Staff, as that it is short and elegant, already somewhat familiar, inherited from the Mother Church, and honored with exalted names. But on the other hand, it is not only not Primitive, but has neither a primary nor an acquired signification suited to the American Church or our present needs. Its primary signification is a president of ten. Its first ecclesiastical signification is purely monastic, (in the Latin sense,)—the president of ten Monks. As a dignitary of an English Cathedral Chapter, Hook says, "The Dean of a Cathedral is an ecclesiastical magistrate next in degree to the Bishop. He is chief of the Chapter, and is called a Dean because he formerly presided over Ten Prebendaries or Canons. He is by our law a *sole corporation*, that is, he represents a whole succession, and is capable of taking an estate as Dean and conveying it to his successors." As yet, the title Dean has not a well defined significance in the American Church, nor is it likely to have for a long time to come, if ever. Should then an ambitious person, bearing that title, acquire great power and influence in the Church, there is no conjecturing what extravagant claims he might set up, in arrogating to himself rights and powers which have heretofore belonged to the office, nor what harm he might do the Church in attempting to enforce them. Whereas, if, on the other hand, we establish Primitive Offices, designated by Primitive, well understood and well defined terms, we can run no such risk.

The term Dean is moreover objectionable in that, according to present usage, it signifies an officer of an institution, *local* in its character, rather than *Diocesan*. And I suppose it will not be questioned that the uncatholic principle, of refusing to the Bishop by right of his office the headship of the Cathedral Treasury, and making the Dean, the "*corporation sole*," is the product of Western Monastic institutions. Our revered Forefathers did nobly for the times and circumstances in which they lived and acted; but, though it should do violence to their sacred memories, we are obliged to admit that they have transmitted certain serious evils which afflict their posterity and impede the growth of the Church. Be it ours to avoid such an error, for we live and act in circumstances which render it perfectly evident that the course we pursue and the measures we adopt, will, in a highly eminent degree, affect our posterity for good or for evil.

I would fain abstain from the slightest reflection on the doings of any who are earnestly and conscientiously seeking the Church's best good, but would a thousand times rather hope and pray that what may have inadvertently already been commenced wrong, and consequently to the future damage of the Church and the wronging of posterity, may be speedily corrected. I trust then it will not be deemed amiss to, respectfully ask, if, taking Parish Churches respectively under the control of the Rector and Vestry of the same, for the Cathedral, (and there are already several cases of this sort in the United States and Canada,) is not fairly the introduction to the establishment of the same principle here, of subordination on the part of a Bishop to a Presbyter, as in the Mother Church? And also, if it would not be as well to do without Cathedrals, until they can be established on correct principles, lest we may purchase little else than names and titles at too dear an expense?

Certain other Cathedral terms and titles of the Mother Church are more or less objectionable, even to her own members. And this very naturally suggests the inquiry, whether there would not be a propriety, if not a necessity, ere long, of revising the entire nomenclature of the American Church, and also of henceforth carefully avoiding the introduction of new terms of questionable origin.

a sort of Vice-President to the Bishop, render very important services in our Church. He might assist him in the superintendence of the Priestly work in his presence, "and take care of all things relating to the Church in the Bishop's absence."*

The Precentor, being held responsible for the character of the choral harmonies in the liturgical services, was an officer of great dignity and importance—the first among the canons—an officer likewise recognized in the Primitive Church, and naturally reminding us of the "chief of the Singers" among the Jews.

An American Cathedral should by no means fail to have such an officer—a man of marked ability in his calling and capable under God of reviving and reinstating that long lost and most serviceable order of Singers; for such an order is no less needed for the glory of God in the Cathedral than for the good of man in the furtherance of missions in the country.

Next in order was the Chancellor, the responsible theologian and president of the educational interests of the Church. Says the Bishop, "our Cathedral Churches were intended to perform functions like those which were discharged of old by the schools of the prophets in the days of Samuel and Elijah, and we know that in ancient days the Cathedral Church of Lincoln performed that holy work. Young men came from Iceland in the twelfth century to be educated for holy orders here. Is there not a need that this work of training for the ministry should be renewed here at the present time?"

If a prelate of the Church of England, with all her enviable renown for schools and colleges of all grades, must propound such a question with marked emphasis, how doubly emphatic would be the same question propounded by an American Bishop? Indeed the money devoted to educational purposes in this country is so largely controlled by legislative bodies in non-religious schools, and by Roman Catholics, and non-Episcopalians for their respective purposes, while, on the other hand, so few of our wealthy members come forward to endow schools and institutions in the interests of the Church, that it is impossible to conceive how they are to be sustained with efficiency and profit, except as direct appendages to the Cathedrals, conducted by members of its staff, and hence supported by its revenues.

The Chancellor of the Lincoln Cathedral is characterized as "the theologian, the ecclesiastical professor and lecturer, the homilist, the school inspector, the grammarian, the librarian and the secretary of the Cathed-

* Bingham on the Arch-Presbytery.

dral body;" which fairly implies that the teaching of sacred and secular learning in their various departments, and a Diocesan library, were prominent features in the system of that Cathedral.

"The last place among the four principal dignities was held by the Treasurer, who was not a bursar or steward, but had the care of the sacred vessels and vestments of the Church. This office ceased to exist about three hundred and forty years ago."

Even at this comparatively early age, we find but faint traces of the Primitive Diaconate, and those traces principally divested of their proper names and appellations. It is indeed honorable to the Cathedral of Lincoln that such marked prominence should have been given to the order of Singers under the Precentor.

Mention is made of Arch-Deacons, but as having other than Archidiaconal powers conferred upon them, while there is not a solitary case where Deacons are either named or hinted at in this entire address. Hence, the legitimate inference is that they were not known in the "Code of Statutes" of the Cathedral of Lincoln, which, as the Bishop tells us, had its origin in the eleventh century. And it is saddening beyond description to the pious churchman, to think that the entire Diaconate, including both its male and female laborers, has been so long and almost utterly lost to the Church. We do indeed now have the Diaconate in name in the American Church, but, as admitted on all hands, in little else than in name. It will then be the duty and great glory of those who perfect and set in order a true American Cathedral system, to restore to the Church that long lost boon—the Primitive Diaconate.

It is evident then, that while the Lincoln Cathedral system furnishes much that is valuable for our consideration, it is, nevertheless, not the model for our reproduction. Where then shall we find our proper pattern? Thanks to a kind providence, and luckily for our partialities for the Mother Church, we can yet find it within her pale. But we must travel back through the dark ages until we find waters flowing pure from the fountain head.

In his preface to his treatise on the Cathedral system, Dean Goulbourn of Norwich, says: "We are frequently reminded that Cathedrals were originally, before the country was evangelized, mission stations, or great centers for its evangelization, that there was the Cathedra, or Bishop's throne, and that hence his presbyters went forth into every part of the surrounding district, (called a Diocese or circle of administration,) to win the heathen to the truth, and to bring them under the influence of Christian ordinances. And no doubt such was the historical origin of our

Cathedrals." Again, he says, "It is a matter of fact that a Cathedral was in its origin nothing more than a Missionary station, where a Bishop of a partly unevangelized country placed his seat, and the Cathedral Chapter was originally nothing else than his council of clergy grouped around him, whose duty was to go forth into the surrounding district with the message of the Gospel, to plant smaller churches, which should be subordinate (or parochial) centers, and to return again periodically to the Diocesan Church at headquarters for the counsel and directions of their chief."

Bishop Williams, in the noted *Memorial Papers*,* some twenty years or more ago, not with reference to the origin of English Churches in particular, but to the planting of the Church generally, uses this language. "That there should be some method adopted of reaching men, besides the ordinary workings of the Parochial organizations, is, I suppose, admitted by every one. * * * In the early church this was provided for—and that, antecedently to the formation of parishes—by the body of the clergy, who lived with the Bishop at his seat, and from that as a centre, radiated, as one may say, into the neighboring country. After a while, the conversion and Christianizing of nations rendered such itinerant missionary labor in a degree unnecessary, since the conservation and training of those already brought within the Christian fold, were the works to be performed. Hence arose the parish,† taking the place of the old itinerancies. But now the progress of civilization has engendered a state of things akin to that, which preceded parochial organization. It has given us an enormous missionary work to perform in the midst of a nominally Christian country. And as the old necessities return we must return, too, to the old methods of meeting them." * * *

Let us then, as we have a Cathedral System yet to originate, derive the most valuable instruction from such an original. Let each of our Bishops establish a Missionary Centre. Let him, in like manner, send forth his clergy into the surrounding country to win sinners to the truth, and bring them under the influences of Christian ordinances. And when they have thus converted any to the Christian faith, and baptized them in the name of the Holy Trinity, as Philip did the Samaritans, let him also go forth, as did Peter and John, and lay hands upon them. And in due

* It is noticeable how a simple following in the footsteps of the Primitive Church would have remedied the principal evils, then, and for a long time previously, complained of in our American System.

† It may not be amiss to caution the reader against being misled by the word "parish," as here used. The old Parishes referred to by the Bishop, were quite unlike our modern American Parishes. They did not, like ours, practically break up the unity and work of the Diocese. They had no select vestry to call the Clergymen and stipulate the salary and other conditions of service; for he was sent to them by the Bishop and his council, as a member of the general brotherhood with themselves. They had no Local Treasury, independent of the General Diocesan Treasury; for into this all their contributions went, and from it their clergyman's support and means to meet all other local expenses came.

time, when the members shall have sufficiently increased, let him gather them into local organizations, as subordinate centres to the Mother Church. And when the number of these shall have become so multiplied, as to demand protracted absence from the Cathedral on his visitations to them, let him leave there in his place, and to perform his duties, Episcopal acts excepted, some Presbyter, who shall be, both the choice of himself and of his clergy, and who shall be practically the Vice-President of the body, and known (as in the Primitive Church), as the Arch-Presbyter—the head of the College of Presbyters—and not as now, as the Dean of the Cathedral Chapter. Let a home* be provided at the Mother Church for these itinerant Missionaries, to which they may resort, from time to time, “for the counsel and direction of their chief,” as well as for retirement, devotion and the enjoyment of greater facilities for study and intellectual improvement. As the work increases, and additional laborers are required, and as candidates offer themselves for Holy Orders, let him place such as are found worthy under a course of instruction and training, as did the Primitive Bishops, and as one of our own American Bishops—the elder Doane of blessed memory—earnestly recommended, and conscientiously and profitably practiced. Says he, “Candidates† for the ministry must be taught and trained. Nothing is more certain. There is no vocation for which it is so needful. None is so difficult. None is so important. How is it best done? * * * * I, long ago, adopted, as the motto of a plan, for training pastors, these words, from the life of Bishop Burnet: ‘As, the qualification for the pastoral care was always uppermost in his thoughts, he instituted, at Salisbury, a little nursery of students in divinity,—being ten in number; to each of which he allowed thirty pounds a year. Once, every day, he examined their progress in learning, and gave them a lecture on some speculative or practical point in divinity, or some part of the pastoral function.’ As ‘the qualification for the pastoral care’ will be ‘always uppermost’ in every Bishop’s ‘thoughts,’ so, I think, every Bishop should have ‘a little nursery of students in Divinity.’ I have done what I could, with the ‘little nursery,’ which God has permitted to the deep poverty of Burlington College; and I will turn out my seven, (all of them teaching, while they studied,) against any seven, who have been ordained from any other training, within the same five years.”

Let each Bishop call to his aid in this most important work, the services

* To the objection that such a system implies a state of celibacy on the part of the Clergy, it is only necessary to say, that such a system did actually exist many hundred years in the Levitical dispensation, and in the Primitive Church before such a thing as *enforced* celibacy was ever heard of, since the clergy were left to their liberty in this respect by the Nicene Council and other Councils of that age.

† Memorial Papers.

of the most suitable of the Clergy. And thus, without any additional endowment, and without any perceptible interruption of the regular church work, "a school of the Prophets" is established, better adapted to the church's wants, and of more real practical value, according to the showing of Bishop Doane, than are our ordinary Theological Seminaries, where it would almost seem that we have as many Professors and endowed Professorships as candidates in course of preparation—involving an outlay of men and money, which the Church can ill afford in her present circumstances.

When the distribution of alms and other offices of ministration demand it, let him, as did the Apostles, call upon the multitude of the disciples "to look out among" themselves* "men of honest report, full of the Holy Ghost and wisdom, whom" he "may appoint over this business." And when they have designated the Stephens and Philips of their company, let him by prayer and imposition of hands ordain them Deacons, and set them over this work.

Thus we have the mere initiation of the true Primitive Cathedral system. In developing it, what may we copy with profit from that of the Lincoln Cathedral? what must we improve upon, modify or discard? and what must we incorporate, which is not embodied in that?

As implied at the outset, even the most ardent admirers themselves of that ancient and excellent system, do not regard it as perfect. Says its present illustrious head, "Happily for us our Cathedral System is not one of inflexible stiffness and rigid constraint, but of pliant elasticity and expansiveness. We possess ample independent powers in our Statutes for improving our own system, by spontaneous action and internal reforms, guided and regulated by those principles, which are enunciated in our laws and embodied in our constitution."

In the first place, the Bishop maintains that it never was a minster, i. e. "monastery," but according to its "code of statutes," was of "Diocesan character;" that the "first Bishop" of the Diocese "endowed it with many prebends, and placed therein—not monks—but secular canons, for the service of God," and that this characteristic preserved it from those disasters which altered the character and constitution of what are termed the "Conventual Cathedrals" of England.

It is unnecessary to say that American Protestants would not brook the idea of "Conventual Cathedrals" in this country for a moment. And since that of Lincoln was one of the few which antedated them and by her example bore a steady protest against them, she ought in this respect,

* Acts 6, 7. It is in keeping with this Scripture that an eminent and learned writer has said, "The Primitive Deacons were half laymen."

at least, to command our admiration and esteem. Whether practically so now or not, according to its statutes, there is claimed for it a "Diocesan character." And if we are to understand by Diocese, a Bishop's jurisdiction, I suppose that it would so generally be conceded that an American Cathedral should be both Diocesan and Missionary, that the attempt to make it any more manifest would be entirely unnecessary.

Should it be deemed desirable, we could not establish Cathedrals "with many prebends" "endowed" and "canons for the service of God" "placed therein" at the outset, as was the case in the establishment of the Lincoln Cathedral "by Remigius, of Normandy, its first Bishop." We have not an accumulation of Church revenues for such purposes. And, judging from the past, we cannot expect our wealthy members to come forward and do it. Nor would such be desirable, if they could be made. The creation of such dignities with their respective offices endowed, as held place in the Lincoln Cathedral, would not at all harmonize with the genius of our American institutions, nor with the early usages of the Church, which should rather be taken as our guide. We do not protest against the endowment of Episcopates, but would here simply express our regrets that the original plan of supporting Bishops had not been adopted at the outset, as it would have obviously facilitated the multiplication of Dioceses and Missionary jurisdictions, which has of late been so earnestly and generally sought.

I will here remind the reader of what I trust he already knows, that all of the clergy of the Primitive Church, with the Bishop at their head, were supported from the common treasury of each Diocese, or Jurisdiction, and that this was the only method known until late in the fifth century. Indeed this innovation was even much later in England, for according to Bede, "the ancient course of the clergy's officiating only *pro tempore* in parochial churches, whilst they received maintenance from the Cathedral Church, continued in England more than one hundred years after the coming of Austin into England, that is, till about the year 700."

Although there were exceptions to the general rule allowed in his time, the fact, that Charlemagne, who wielded so general and commanding an influence in the Christian world, and who died as late as the year 814, legalized in his realm this primitive law of the Church, would render it highly probable that this was the prevailing method for more than one half of the Christian Era. And all careful readers of the Scriptures very well know that this method was instituted by God himself for the support of the priesthood under the Levitical Dispensation. And

although it was sometimes temporarily departed from, it was the only duly authorized mode for maintaining the priesthood under that dispensation, which lasted about 1500 years. Hence it appears that a system of a common support for his ministering servants was not only instituted by God himself, but adopted by the inspired founders of the Christian Church; that it was never abrogated or worn out, and consequently is entitled to our favorable consideration and even imitation and adoption.

The present prevailing method, which was a seductive and unwarrantable innovation at the outset, and afterwards gained the ascendancy chiefly through violence and fraud, and which has prevailed for only a few hundred years, at most, and then not universally, and probably operates more than all other causes combined to break up the brotherhood of Christians, we certainly, in a scheme for reform, cannot recommend for the support of the different members of the American Cathedral staff.

But however the Episcopate may be supported, whether by endowment, by special appropriations from other sources, or from the general treasury of the Diocese, let the revenues from the Missions in the same be gathered into one common fund, and let this be augmented by the contributions of parishes known as self-supporting, if such have been already established, and by donations and bequests from individuals. And from this common treasury let all the varied Cathedral interests be sustained. Let the clergy, so far as practicable, reside at and near the Cathedral, and let the congregations in the Cathedral city or town and its immediate surroundings each be assigned to particular presbyters or pastors, permanently or in turns, while the preaching may be done by Presbyters in their turns,* or in any other manner the Council may designate.

With reference to the needs of the Church in the department of education, the Bishop of Western New York, who has given an unusual amount of attention to the subject, says:—"We need

1. A higher and more thorough system of theological education; and to this end,
2. Schools and Colleges of a higher character: * * *
4. A revival of the primitive Catechetical schools, a diffusion of church literature and a perpetual exposition of the Scriptures to old and young:
4. A rich Liturgic development embodying all the Liturgic treasures

* In the Bishop's "Articles of inquiry" to Ministers and Members of the Cathedral Church of St. Mary, Lincoln, occur the following:—

"Is the Table of Preaching Turns" observed as settled by Bishop Sanderson, in 1662?"

"Are Prebendaries permitted to exchange their turns as allowed in that order?" See also the Scriptures on services by courses in the Temple.

† A PLEA FOR CONCORD.—With a view of our Future in America.

A Conference with the Clergy of his Diocese delivered in Trinity Church, Geneva, by the Bishop of Western New York, January 4th, 1875, being the 10th Anniversary of his consecration. The Churchman. Vol. XXXI. No. 5, 6, 7, Hartford, Conn.

of antiquity, and providing for a great variety of services and solemnities over and above those of the Prayer Book."

In the articles of inquiry above alluded to, the Bishop shows that a "Free Grammar School," a "Library" and "Theological Lectures" are embraced in the system of the Cathedral of Lincoln. This Library, he would evidently have "accessible to the clergy of the city and Diocese, and to the public" generally. He also asks, "Has any endeavor been made to establish a Seminary for the training of candidates for Holy Orders in connection with the Cathedral?"

Now, how is "a higher and more thorough system of Theological Education" to be realized? The Theological Seminaries of our American Church are, with one exception, all Diocesan. What the Church at large may do to render the "System" of the General Theological Seminary "higher and more thorough," or what may be done in the future for Provincial Schools, I cannot say, but it is evident, that for a long time to come, we must look mainly to the several Dioceses for the needed improvements in our educational institutions. How then can the "system of Theological Education" be any better or more easily improved, than by enlisting for that purpose the best talent, learning and piety embodied in the Cathedral System? And here the general failure of our Parochial Schools very naturally suggests the inquiry, how "a revival of the Primitive Catechetical Schools," "and a perpetual exposition of the Scriptures" can be secured, otherwise than as a part of the Cathedral regimen? In short, how can we improve any schools or systems for churchly instruction or training, or both combined, if not with the use of the accumulated talent and treasures of the church—its common treasury serving as the endowment for all its schools* and other institutions?

If the principle is admitted, that like the Primitive Church, we ought also to establish Cathedral Schools and Libraries, without delay, to meet the wants of the Church, and further its work, we need not in this connection attempt to show how closely we should model after them, nor wherein it were best that we should be unlike them.

It would, moreover, be both premature and unnecessary to treat of the number and character of Cathedral Schools, of the particular mode of their organization and management, to specify those, who, besides the Clergy, should be employed as instructors and professors, or the portion of time, which each clergyman employed as a teacher therein shall devote

*I had not the aid of Dean Howson's volume of *Essays on Cathedrals* when writing upon this subject of Cathedral Schools, but am extremely gratified to learn to what extent in his Introduction, and in every Essay of the volume, in one way or another, my views as expressed above are confirmed. Dean Goulburn in his work on *Cathedrals* and Canon Westcott in his Articles in *Macmillan's Magazine* for January and February, 1870, favor the same view.

to such teaching, and what to the ordinary duties of his vocation; for all these things would naturally vary with varying circumstances. But if, with the benefit of all the Cathedral treasures and talent, and the opportunities of commanding other and the best of talent over and above, (from the ranks of the Parochial Clergy particularly,) we cannot sustain and improve our varied educational interests, I confess myself utterly unable to conceive how it can be done for a very long time to come.

We are forced to the same conclusion with reference to the "rich Liturgical development" recommended, which shall embody all the Liturgic treasures of Antiquity," and provide "for a great variety of services and solemnities over and above those of the Prayer Book." If such a development cannot be made under these same Cathedral influences and facilities, where can it be? If it cannot be used with profit in the Cathedral, where can it be? Certainly not on the mission field, where we cannot use with full effect the "Liturgic treasures" we already have. If we are ever to approximate the grandeur and sublimity of the Temple worship in the days of Solomon, it must be in the Cathedral,* rather than in Parochial Churches. If we are ever to maintain daily public worship in an edifying and commendable manner, and daily celebrate the Sacrament of the Lord's Supper, thus furnishing an opportunity to any who may desire it, to participate, it must also be in Cathedral rather than in Parochial Churches.

But the greatest achievement of all, in the establishment of a true American Cathedral System, is the reviving and reinstating of the Primitive Diaconate, which, as is generally admitted, exists in very little else than in name in the Anglican Church. Although we have maintained and defended the doctrine of three orders in the ministry with commendable valor and success, it is still left for us to realize the benefit of that doctrine. Even the *status* of the Diaconate is yet to be defined, and when defined, reproduced, reinstated, and again utilized as in the Primi-

* "It should be distinctly understood and avowed that, whatever may be the case in ordinary parochial churches, the cultivation and performance of anthem music and of services, (as they are called,) is part of the business of a Cathedral. *That form of church music will expire, unless it is maintained;* and the regular and appropriate place for its maintenance is the Mother Church of the Diocese."

This prediction of Dean Goulburn in his late work on the Cathedral System has been history in the American Church for more than Two Hundred years, for having no Cathedrals we have had no *Anthems*—i. e. properly such and as integral portions of the service. On this point I am very kindly permitted to quote from a Manuscript of the Bishop of Western New York, as follows:—"Our practical forefathers in this American Church, dropped out a very important rubric from the old prayer-book for the simple reason that having no Cathedrals, or similar foundations, there seems no call for it. But with the rubric went *The Anthem*—a most characteristic and precious provision of the Anglo Catholic Liturgy, the very blossom of its devotion, the effervescence of its spirit—that which like the Collect for the day, or the 'Preface' in the Eucharist should mark the animating idea of the particular service or festival. 'In Choirs and places where they sing here followeth *the Anthem*,' not an *Anthem*, something patched on, but *The Anthem*, something belonging to the service and inwrought with it. Now we have anthems, abundantly enough, stuck in everywhere, and generally devoid of sense or significance; but what we need, and should speedily restore, is a system of Proper Anthems, set into a proper place, and rising out of the service like a flower from its stem. The copious store of Anthems which enriches the Church of England, and which is beyond comparison with any similar music, will supply all we need."

tive Church. What then is the *status* of the Diaconate?—what the character, what the duties of its incumbents?

According to the Scriptural requisitions, Deacons must be grave, truthful, temperate, free from avarice, honest, wise and just, conscientiously sound in the faith, eminently spiritually minded, and generally blameless in their own lives; if heads of households, must have well-trained families and wives of a character corresponding to their own.

Upon the appointment of the first Deacons no commission, defining their powers and duties, as in the case of the Apostles, was placed on record. The *particular duty*,* for which they were at first set apart to their office, was the taking care of the poor. The *especial reason*,† for thus setting them apart, was the relief of the Apostles from the lower ministrations and duties of the Christian ministry, that they might devote themselves more exclusively to the higher. And so we find, that although they were a highly honored and respected class in the Church, they, nevertheless, did devote their lives chiefly to those lower ministrations, leaving the higher to the Presbyters and Bishops. Even the lowest offices of ministration were at first performed by these Christian Levites—as they were often called, even by the early Church Councils—which offices were afterwards imposed upon various orders of the laity.

They‡ assisted the Bishop in dispensing the charity of the Church, took care of the utensils of the Altar and received the oblations of the people; were usually the sponsors for adult persons, and read the Gospel in some Churches; ministered the elements to the people in the Eucharist, but might neither consecrate them nor minister them to Presbyters or Bishops; might bid prayer in the congregation, and direct the devotions; might rebuke, and correct misdemeanors in the Church assemblies, and report to the Bishop the misdemeanors of the people generally; might sometimes baptize, and preach, but not without the especial consent of the Bishop; might attend their Bishops, and sometimes represent them in general Councils; might sit|| and vote in provincial and consistorial synods, but must always manifest a proper deference and respect to Presbyters and Bishops as being officially above them, and they were censured if they assumed privileges above their order.

The Arch-Deacons§ were of the same order as Deacons, for, as “St. Jerome says, the Arch-Deacon was chosen out of the Deacons, and was the principal Deacon in every Church, as the Arch-Presbyter was the principal Presbyter, and there was but one of each in every Church.” He was

* Acts 6; 1, 5, 6. † Acts 6; 2, 4. ‡ See Bingham on Deacons.

|| Not as Deacons but as Proxies, in the room and place of those that sent them.

§ See Bingham on Arch-Deacons.

the Bishop's chief assistant among the Deacons. It was his office to attend him at the altar, direct the inferior clergy—having power even to censure Deacons, but not Presbyters—to assist the Bishop in managing the Church's revenues, in preaching and even in the ceremonies of setting apart some of the lowest orders of laborers to their respective duties. He was thus so prominent a personage in the church as often to become elected to the Bishopric* in preference to any Presbyter.

Hence we see that although Deacons were often highly honored, influential and useful, the Arch-Deacon being in most respects second only to the Bishop, they, nevertheless, always held a lower rank officially than the humblest Presbyter, and might neither preach nor administer baptism without the special permission or license of the Bishop.

Since the early Christian Church regarded Deacons as holding essentially the same position in the Christian System, and performing essentially the same duties as the Levites did in theirs, (though of necessity modified by the different genius and objects of the New Dispensation,) the position and duties of the Levites, as described in the Old Testament Scriptures, may furnish some help in determining to what the Diaconate should be restored.

If we accept the view, that the Deacon's ordination did not empower him to preach or administer the Sacrament of Baptism,† but whenever he did either, it was by the Bishop's license, (which on the best authority appears to be the true one,) it is an easy matter to fix the *status* of the Deaconess, which has hitherto been treated as doubtful and uncertain—for then her ordination would confessedly entitle her to discharge the same duties as his, it being the same as his, in that each was by the imposition of the Bishop's hands, unassisted by Presbyters. The principal difference between them, then, would be such as their difference in sex would require. His labors would be mainly for the good of the men; hers for the women, as in fact was the case in the Primitive Church.

For example, she might not, like the Deacon, be licensed to baptize or

* The question is sometimes asked, whether in such cases the Arch-Deacon was first ordained to the Priesthood, or was elevated directly from the Diaconate to the Episcopate. No intermediate ordination to the Priesthood was required. Nor was any ordination required of those laymen, who, in exceptional cases, were chosen for Bishops but the one to the Episcopate, the principle no doubt being, that the Apostolic office embraces all lower offices in the Christian Ministry. Although the Primitive Church did as a general rule promote persons regularly through the lower grades of office before investing them with the higher, as this would ordinarily secure their greater fitness for their promotion, nevertheless, the making "a layman receive one order one day, and another the next, and so go through the several orders in the compass of a week," as did Photius, who "was on the first day made a Monk, on the second a Reader, on the third a Sub-Deacon, on the fourth a Deacon, on the fifth a Presbyter, and on the sixth a Patriarch," is rather Romish, than Primitive, and not at all necessary to the validity of the ordination to the Episcopate.

† If it be inquired, whether Deacons had any power to preach publicly in the Congregation? the answer must be the same as in the case of baptism; they had power to preach by license and authority from the Bishop, but not without it." Bingham's Christian Antiquities, Book II. Chap. XX. Sec. II. See also Sec. 9, same Chap., and Book XIX. Chap. III, Sec. 3. THE APOSTOLICAL CONSTITUTIONS—Book II. Sec. 1, XI. p. 101. T. & T. CLARK, EDINBURGH. In his work on Deaconesses, p. 34, Dean Howson says, "The Primitive Deacons were half laymen, and such was the position of the Deaconesses."

preach in the great congregation because such offices are by the Scriptures denied to women in general as such. On the same principle, she, like him, did not bid prayers in the general assemblies. But on the other hand, she might, and commonly did, more privately in the baptisteries, assist in the baptism of women. She was prominent in the Church as an instructor and guide of women and children, as is evident from the fact that she was so commonly their sponsor and catechist. She did not supervise the demeanor of assembled multitudes of men as did the Deacon, since that would not comport with the gentleness of her nature. But she did have charge of the women's gate, and in all needed ways acted as their governess. Not from difference in office, but from difference in sex, she, unlike the Deacon, was ineligible to the priestly office.

So much attention has of late been given to sisterhoods, which have proved so useful to the Church, that I do not deem it best, in my limited space, to treat of them in this connection, farther than to say that bands of pious women, not ordained to the Diaconate, but under proper rules and regulations, should by all means, and in various ways be employed* in the service of the Church, and perhaps with as good reasons as that orders of men not ordained to the Diaconate should be enlisted in that service.

Since the Diaconate has been so little used for so many successive centuries, I would not venture to say definitely to what it should be restored; but the wisdom requisite for establishing a Cathedral System, which shall at the same time be both American and Primitive, could hardly fail, as guided by our wants and the history of both the Diaconate in the Christian Church and the Levites in the former dispensation, of restoring it to a proper basis.

We may also claim good authority for referring to the pious labors of holy women of the same dispensation for a degree of instruction in our efforts to re-establish the female Diaconate, since Dean Howson says, "We can hardly hesitate to accept the following prayer," in the *Apostolical Constitutions*, "as representing the spirit and general feeling of the Early Church in regard to Deaconesses. In fact, the prayer was probably used, on some occasions at least, when they were set apart to their office. Hence it is very important to quote it:"—

'Eternal God, Father of our Lord Jesus Christ, Creator both of Man

* See the author's Report on Woman's Work containing a letter from Bishop Coxe on this subject found on p. 35 of the Journal of the Convention of Western New York, for 1872. Also, concluding portion of the article "Deaconesses" in his "MORAL REFORMS," J. B. Lippincott & Co., Philadelphia, 1863. Dean Howson's work on Deaconesses, London, 1862. Sisterhoods and Deaconesses, by Henry C. Potter, D. D., E. P. Dutton & Co., New York, 1863, and "The Omnipotence of Loving Kindness," A narrative of the results of a Lady's seven months' work amongst the fallen in Glasgow: Robt. Carter & Bros. New York, 1862.

and Woman,—who didst fill with Thy Holy Spirit, Mary, Deborah, Anna, and Huldah,—who didst not disdain that Thy only begotten Son should be born of a woman, who also in the Tabernacle of Testimony and in the Temple didst appoint women as the keepers of Thy Holy gates, look now Thyself on this Thine handmaid, here set apart for the office of a Deaconess; give unto her Thy Holy Spirit, cleanse her from all impurity of the flesh and of the Spirit, and that she may worthily accomplish the task now committed unto her to Thy glory and to the praise of Thy Christ, with whom to Thee and the Holy Spirit be glory and worship forever and ever.”*

We would not pretend that the number in the priesthood of former dispensations, though fixed by God himself, shows the requisite number of Christian Ministers; yet, as proselytism was only an insignificant accident of former dispensations, while universal proselytism is a marked characteristic of the Christian Church, it may be well for us to inquire, whether, notwithstanding the difference of ministrations, the Christian ministry should not be proportionally as numerous as the priesthood of former dispensations, if not even more so.

Of the tribes of Israel, that of Levi was set apart by the Lord to minister in holy things in place of the first-born previously set apart on the same authority and for the same purpose. And it must have been a significant fact to the Israelites, that the numerical correspondence of the consecrated tribe should have been so close to that of those whom they replaced, and also that, whereas the Levites thus set apart, were less than the first-born by only 273, these 273† were redeemed according to the command of the Lord, i. e., money was devoted to the Lord in their stead.

As sufficiently correct for our illustrations, reckoning the tribe of Levi to be numerically as large as the average of other tribes, then one family in twelve of the whole population was supported in connection with the Priesthood. Of the members and parishioners of the Church, the families of the Clergy are probably not more than one in seventy-two, or one sixth as many in proportion as the Levites.

Of the tribe of Levi, thus set apart, the descendents of Aaron constituted the Priesthood, and, judging from the number of cities they respectively occupied, were about one third as many in number as the Levites. With us, the Bishops and Presbyters, instead of being one third as many in number as the Deacons, are probably more than ten fold more. Hence numerically our Deacons dwindle into insignificance as compared with the Levites of the former dispensation.

* Apostolic Constitutions, VIII. 20.

† Numbers, Chapter III. 44—51.

With reference to the nature of their duties and the places of their abode after the settlement of the tribes in the promised land, we learn that forty-eight cities* were assigned to the Priests and Levites. Of these, thirteen, or about one-third, were assigned to the Priests, and were those the nearest to Jerusalem. The thirty-five assigned to the Levites were for the most part more remote, and dispersed throughout the entire population. There they spent most of the time in labors for the moral and religious improvement of the people, going up to Jerusalem from time to time as their duties required.

If we may regard the "Seventy" which our Saviour chose and sent out, "two and two," to their work, as the Levites, or Deacons of their time, two things are noticeable in this connection. One is that their number is nearly six times as large as that of the higher order of the Apostles. The other, that their labors were to be more generally diffused amongst the people than those of the Apostles; since to these, Jesus said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not! But go rather to the lost sheep of the house of Israel." But the "Seventy" he sent "into every city and place whither he himself would come."

If these arrangements with reference to the Levites and the "Seventy" are to have their analogy in the Diaconate of the Christian Church, it would make the Diaconate under the direct control and supervision of the Bishop, the Missionary order of the Church; and there is certainly much in its history and in the very nature of things to favor this idea. But be that as it may, it is evident that, if our Church ever in any high degree fulfills her mission to the American people, we must have a numerous Diaconate abroad amongst the people, instructing and training them in their religious duties.

The general rule of the early Church, with reference to the number of Deacons, was that they should be proportionate to her needs, and not restricted to any particular number, as in certain exceptional cases. And perhaps there never was a time and place when and where there was greater need of an increased Diaconate, both in its male and female departments, than at this very time in our own country.

And in order to get this increased Diaconate, it is necessary that the Church should have a prolific nursery from which to draw. And this nursery should also serve the additional purpose of vastly increasing the working forces of the Church. But how, as has been recommended, shall we secure "an effectual† organizing of lay co-operation?" If the Church

*Judges, Chapter XXI.

† Bishop Coxe's "PLEA FOR CONCORD," as above.

is still to be, as heretofore, intensely Parochial instead of Diocesan in its character, this would indeed be a very difficult problem to solve. But let the primitive Cathedral System be reproduced, and we shall at once discover the propriety,* if not the necessity, of reproducing with it nearly every one of the primitive orders of laborers.

And with these orders reproduced, and the primitive treasury re-established, the poor and all other classes of sufferers will be more economically,† more generally, and more efficiently cared for.

As writers are not agreed as to what composed the order of Singers, it is not unreasonable to suppose, I think, that it was made up somewhat irrespective of other orders, and of such as were best qualified to heighten the sublimities and power of sacred music in the Cathedral, as well as to popularize it, and render it more effective in mission work. But whether this order was made up exclusively of the laity, of the laity and Deacons, or whether, like the Catechists, the Singers were taken out of different orders, the necessity of a well-trained band of sacred singers to take the place of such as are objectionable in their moral character, and thus purify the Church of the awful abominations which she is at present supporting, and to give tone, character and efficiency to the music in her great congregations, as well as in her aggressive work, I think will not be called in question.

While matters have thus been developing about the Mother Church, and the Missions within the Bishop's jurisdiction have been so multiplying and increasing in magnitude, importance and varied interests, as to have outgrown his practical supervision, and respectively to require a local Episcopal head, wherever practicable, as in a Missionary Bishop's jurisdiction, each one of such Missions should be constituted into a Diocese, and become one of the family of Dioceses to form a Province. And thus, in the actual performance of the hard missionary work of the Church, would a genuine Provincial system, at the same time both primitive and American, be established.

Such being the suggested outlines of an American Cathedral system,‡

* See "THOUGHTS ON REVIVING AND REINSTATING THE PRIMITIVE ORDERS OF LABORERS IN THE CHURCH." By the Author.—Read before the Chautauqua Convocation, July 23, 1872, and published in the Gospel Messenger, Aug. 22, 1872, Vol XLVI, No. 34.

† See Note † page 37.

‡ The sensitiveness of American Churchmen about the rights of the Laity in the legislation of the Church will naturally by this time suggest the inquiry, "What voice and influence are the Laity to have in the councils of the Cathedral System, as thus proposed?"

The Cathedral System implies that the whole membership of the Church—male and female—should be organized into various orders and classes; some to impart instruction, some to receive it; some to minister to, some to be ministered unto; some to counsel, some to receive counsel. It implies that all in the lower ranks may be promoted to the higher as soon as they are duly qualified. Hence it is evident that every one, whether clergyman or layman, would have that degree of controlling influence in the system which he had earned and to which he would consequently be entitled. And there is one right which the Primitive Cathedral System accorded to the Laity which, by virtue of their better training and more thorough knowledge of the brotherhood generally they were naturally well qualified to exercise, which is not in any good degree exercised by American laymen, and that is the right to elect to their respective offices the lower orders of the clergy as well as the Bishop.

how is it calculated to correct the evils we at present experience in the Church, and to render her work more effective for good?

These evils,* in addition to what have already been implied, are such as the following:—

The want of a Church for the Bishop entirely under his control, and consequently the want of any place as a rallying point for his forces:

The lavishing of enormous sums of money on Parish Churches, (I do not like to say extravagant club-houses,) often where they are not needed, and for the gratification of the pride and ambition of the wealthy worldling, while God's poor are liable to be left without any places for his public worship, or at best provided with comparative hovels:

The confining of the principal part of church work within Parochial organizations, and the consequent great neglect of whatever lies outside of them:

A deficiency in the number of the clergy, while at the same time a large percentage of them remain unemployed:

Great inequality and injustice in the manner of sustaining them, all of whom have alike professedly embarked as brethren in the common cause of their blessed Master: (Nevertheless, a portion of these present a spectacle of poverty and want, of indignities and abuses endured, which would disgrace Paganism itself, while another portion are committed to extravagances, either willingly or unwillingly, which are utterly irreconcilable with the sympathy of the Gospel of Jesus Christ and its demands upon Christian people.)

The dishonoring of the aged clergy by leaving them in poverty† and want, by thrusting them into obscurity and practically denying them a voice and a vote in the Councils of the Church; although above all others qualified by large experience and attainments to be her counsellors:

The commonly deplored loss to the Church of so many of our youth, particularly our young men:

The generally acknowledged want of any financial system, and the consequent chaos into which all our financial interests are thrown:

The meagre and uncertain, as well as the irreverent and worldly way in which our manifold and rival treasuries are replenished; and the uncertain‡ tenure by which Church property of all sorts is held:

* See Essay, by the Author, on "*The See Principle*," read before the Chautauqua Convocation, and published in the Gospel Messenger, Sept. 30, 1869, Vol. XLII, No. 40.

† See remarks on *THE CLERGYMEN'S RETIRING FUND SOCIETY*. By its President, the Rev. R. M. Abbercrombie, D. D., pp. 6-8.

‡ There seems to have been hitherto in the Church a studied avoidance of God's method of caring for the Treasures which have been sacredly consecrated to him and his service, until, all at once, we meet with complaints on every hand that Church property has been alienated and lost by the mismanagement of its Trustees. As a specimen of these complaints, reference is made to the editorial, "Appeals and Duty," in the *Church Journal*, March 2, and "Forgotten Rubric, and the Tenure of Church Property," March 9, 1876. It will be a blessed day for the Church when she learns, though it be by bitter experience, that God's ways are better than man's ways.

On the one hand, the holding of the clergy largely under the control and subject to the dictation of unreasonable, if not unprincipled, laymen; and on the other, the exposing of parishes to serious evils from the inexperience and indiscretion of its ministers:

The* obliging of many a faithful clergyman to work under, uphold and strengthen, a system which, both in judgment and conscience, he is opposed to as fraught with serious evils:

The want of adaptedness between the laborers and their work:

Under the pretence of providing suitable music for the Sanctuary, the lavishing of enormous sums of money upon irreligious, often upon vile and reckless persons, who desecrate the Lord's house, both by their own character and musical performances, and outrage the feelings of devout worshippers, while the poor, hard-working missionaries, both in city and country, are sadly in need of the same money to procure the bare necessities of life:

The exposing of the Ritual of the Church, quite too much, to the fancies and caprices of each individual priest, and the consequent alienation of many from the Church by what they do not understand, even when nothing intrinsically wrong is done:

A deplorable neglect of our rural districts, while we are also quite inefficient in our city missions:

The criminal tardiness of our Conventions, Diocesan and General, in correcting former defective legislation, and the consequent retarding of work, sometimes of the gravest importance:

A practical denial to the Brotherhood of unity in a common altar; also of unity and community of interest in the treasury of their common Lord, (if I should not rather say the sacrilegious defying of his requirements, and consequently the practical denying to Him of any treasury at all):

And last, but not least, estrangement and alienation, amounting nearly to caste,† amongst the brethren.

NOW, HOW IS A CATHEDRAL SYSTEM CALCULATED TO CORRECT THESE EVILS?

How would it secure to the Bishop a rallying point for his forces?

The providing of a Church of some sort for the Bishop, which he may control as his own, and make the central point for his work, is first in order in the initiation of a true Cathedral system; and could this system

* See expression of this grievance, even then long felt, in "A Plea for Primitive Christianity," in the *Church Review*, April, 1871, p. 90; also, many stirring communications to the *Church Journal*, Vol. XXVI.

† See A SERMON PREACHED BEFORE THE FREE CHURCH GUILD IN ST. ANN'S CHURCH, N. Y. By the REV. T. M. PETERS, D. D., Dec. 4, 1873.

be thoroughly worked under favorable circumstances, we might reasonably hope in due time to approximate the "ideal completeness" of all Cathedral buildings.

How would it prevent the extravagant outlays on Parish Churches?

The thorough establishment of the Cathedral System, with its Diocesan Treasury and Council, while it would in due time produce in the Cathedral itself a model of the highest and best style of Church architecture, would prevent the multiplying of mere burlesques* on Cathedrals at almost every intersection of a fashionable street and avenue, while these same anomalies groan under bonds quite sufficient for the exactions of any Shylock.

How would it render the Missionary work more Diocesan and diffusive than now?

With such a force at the centre as the system contemplates, and subject to the direction of the Bishop and his council, many a neighborhood could be ministered unto, which would receive nothing but neglect from Parochial organizations.

How is it to increase the number of the clergy, and render their support more equitable, if not more adequate?

As the Cathedral staff make a common cause in performing the work of the Diocese, each member being sent to work according to the will of the Council, and not waiting to be called by some parish, it is evident that all who are sound in body and mind would be usefully employed; and the very fact that all were so employed would be a motive for others to enter the clerical ranks, while the fact that a large number remain unemployed is a great discouragement to any who are thinking seriously of entering the sacred Ministry. Besides, the suggested organization of the Laity, as a nursery for replenishing the priesthood, as well as for useful labor, and the Cathedral system of education and training, would tend greatly to increase the clerical force, while appropriations from a common treasury would render the support reasonably equitable, if not altogether adequate.

* I would by no means consent to be ranked as an extreme utilitarian in this matter, for I deem it eminently proper that the Church in all suitable ways should be the promoter of the highest style of art; but the random and extravagant way in which we too generally build our so-called Parish Churches is as really in the way of developing art as it is of providing the Gospel for the destitute. And the latter evil is beyond all computation. An intelligent layman once said to me, "Our religious teachers often tell us that because men live in elegant and expensive houses themselves, they ought to build a house for the Lord equally elegant and expensive; but I never could see why we should build elegant and expensive Churches by so covering them with mortgages as to render them liable at any time to be sold under the sheriff's hammer, because reckless and extravagant men do the same thing to provide themselves with elegant and expensive residences."

I suppose it will generally be conceded that in any ordinary circumstances \$50,000 is sufficient to build a Parish Church in every way suited to its location and surroundings, and capable of seating a congregation as large as a Rector can take good care of. Now, if any one will take the trouble to ascertain the aggregate of the enormous outlays for more expensive Churches, he will be fully satisfied that the interest on needless expenditures would build Cathedrals and other necessary Churches as fast as required, support our Missionaries, and provide for our charities generally.

How would it improve the condition of the Aged Clergy?

It would naturally place the aged clergy at the centre of influence, where they rightfully belong, tenderly provide for their wants from the Cathedral Treasury, and crown* their long and useful lives with such honors as become their hoary heads and abundant labors.

How would it keep our Youth in active membership in the Church?

It would naturally tend to keep our youth more securely within the fold, by inspiring them with the feeling that the Church of the Diocese is one and undivided, and that consequently, they belong to a great and influential Body, and not simply to an insignificant Parish, perhaps overshadowed by influences which tend to draw or drive them astray. Besides, the more thorough organization of the Laity would naturally, from time to time, gather them together at the Mother Church, give them useful and pleasing employment,† both in public and private, and thus render their Church life a pleasure and not a burden to them.

How would it improve the Financial condition of the Church?

Let the Primitive Diocesan Treasury be restored with its conditions and concomitants (which cannot now be treated of in detail), and then the offerings of the people would be made more religiously and more liberally; the Church revenues be guarded more sacredly and securely; and the disbursements made more surely, more equitably and more abundantly; while the same amount of revenues, serving as they would simultaneously so many and varied interests, could hardly fail of producing manifold more, and, at the same time, better results.

How would it secure to the Clergy the Independence due to their office?

Such a system would render the clergy independent of the dictation of unreasonable laymen, as they would not be called to their work by them, nor be dependent upon their individual contributions for their support; and, on the other hand, Parishes and Mission Stations would not be seriously damaged from the inexperience and indiscretion of their ministers, as the wisdom of the Diocesan Council would direct their interests.

How would it relieve any from unwillingly fostering the evils of the Parochial System?

It would allow those, who are in judgment and conscience opposed to the present Parochial system as essentially human, embodying many

* See Numbers 8: 24—26.

† It is certainly not in keeping with the spirit of the age to hold back our youth from the participation in such responsibilities as they are found qualified for. And yet, I fear it would be regarded as improper, as it would be novel, to set apart and employ our promising and religious boys as Readers in the great congregation at the early age of eight years. And yet Epiphanius, Bishop of Ticinum, and many others, were set apart to the Reader's office at that tender age. It seems that in his time children dedicated to God from their infancy, like Samuel, were trained up and disciplined in some inferior offices that they might be the better qualified for the greater services of the Church.

serious evils, and entailing the same upon posterity, to work under, uphold and strengthen, a system which they regard as essentially Divine, and destined ultimately to heal the diseases which at present sorely afflict the Church.

How would it secure Mutual Adaptation between the agent and his work?

With the whole work before the Central Council, and all the agencies of the Diocese at their command, it is evident that every sort of talent and acquirements could be employed in its appropriate sphere.

How would it correct Abuses in the Music of the Church?

The abominable evils of much of our so-called Church music would be done away, by raising up an order of pious Singers in place of our present godless choirs, which Singers might exhibit as far as possible the perfection of sacred song in the Cathedral, serve as required in Parish Churches, and especially in introducing and establishing suitable music in the Missions of the Diocese, and all at a less* expense than the present abuses in this department now cost the Church.

How would it regulate the Ritual of the Church?

The example of the Cathedral, being the leading influence in ceremonial and music, would naturally furnish the needed law of ritual for the Diocese.

How would it render Missions more effective—both City and Country?

To discharge her duty to the rural districts, the Church must utilize the labors of the Laity and Deacons as she could under the Cathedral system, sending them out, perhaps, as our Lord did the "Seventy," into every place whither the Bishop in his name should come. With the Cathedral forces centred in the principal cities, the Missions in them would very naturally receive their full proportion of nursing care and labor.

How would it reform the Legislation of the Church?

* The *New York Semi-Weekly Times* for Dec. 14, 1869, is responsible for the following: "A correspondent of the *American Churchman*, writing from San Francisco, says: 'Praising God by proxy is done at a good round price! The quartettes in three of our own Churches cost about \$10,000, or in each at the rate of from \$80 to \$75 a Sunday. Our Bishop has been in California over fifteen years, and in that time has received less from the Diocese than these Churches pay their quartettes in a year! Are we the Episcopal Church or the Quartette Church? Which, by the fact?' Would that San Francisco were alone, or even the 'chief of sinners' in this abomination; but it takes these three Parishes combined to equal the enormity of a single New York Parish in the development of its extravagance, as there are instances in that city of wonders of \$3,000, \$10,000, and even \$12,000, being expended annually for the musical entertainment of a single congregation. Nor does this always prove to be so much as a musical entertainment to those who have paid so dearly for it. In the columns of so conservative a journal as the *Hartford Churchman* appears the following: 'It has become fashionable to employ, and at large salaries, a choir celebrated for high-toned, operatic voices, and the congregation, instead as being permitted to participate in the solemn and devout feelings of praise which the beautiful language of the anthem is intended to call forth, are compelled to stand and listen, *volens volens*. I will not say how long, to the shrieks and squeals and roars of half a-dozen persons, who seem to think that their chief duty is to show, by an exhibition of their voices that they are entitled to the high salaries voted them; and I will venture to say, that if the truth could be known, hardly one in ten of the congregation has felt the least sentiment of worship and devotion during the whole tedious performance; on the contrary, that the most of them have had their feelings outraged by the alternate high and low shrieks and roars, I might say yells, and have felt not a little relieved when this desecration of the solemn service was ended, and they were permitted to resume their seats.'

With Diocesan Conventions meeting only annually instead of habitually, (as the Cathedral Councils would do,) and our General Convention, charged as it is with the duty of legislating for the unexampled variety of the wants of the many peoples, nations and tongues embraced in one great National Church, and meeting as it does for a few days once in three years, instead of twice* each year, as did the early Provincial Councils, it is easy to see that, under present influences, we cannot expect prompt reforms in our legislation, however urgently they may be demanded. Some preparatory work may be done (but attended with much that is evil) through the agencies of Church periodicals, Church Congresses, and the smaller Church gatherings of a lawful character; nevertheless, these reforms, according to present appearances, must be wrought out by the labors and habitual deliberations of the Cathedral Councils. And when the necessity of such reforms has been demonstrated, the General Convention could not, of course, withhold its sanction. And if it does not actually keep obstacles in the way of the Church's progress, it is about all that can be expected of it under present circumstances.

With regard to the legislation of the Cathedral Council, the right which the Bishop of Lincoln claims for his Cathedral Chapter, belonging as it does to a Church by law established, certainly could not be denied the members of a Cathedral staff in the American Church. "Let it be remembered," says he, "that the Bishop of the Diocese, acting in concert with the Dean and Chapter, (in which I include all the Canons or Prebendaries of the Cathedral,) can modify our laws and usages without any extrinsic aid in any way not contrariant to the law of the land. And we have a right to claim of the Legislature that we may have free scope for the exercise of these inherent powers, before any application is made of coercion upon us from without."

On the same principle, we could have a large scope for Cathedral legislation without any infringement on the present laws of either the General or Diocesan Conventions. And I can but regard it as a serious mistake for the friends of the Cathedral system to call at once upon their respective Diocesan Conventions to legislate† it into existence; and for the very simple and obvious reason that the great majority of those who are called upon to legislate must, in the nature of the case, be unqualified for such legislation, being sadly deficient in knowledge, and totally without observation and experience in the matter. Their part in the initiative is more

* CANONS OF NICÆA. CANON V.

† This view seems to be in harmony with the policy adopted in the establishment of All Saint's Cathedral, Milwaukee, Wis. See *Spirit of Missions*, March 1876.

especially to remove obstacles which may be found in the way of a favorable commencement and of a natural and healthy growth. When it shall have earned the confidence of the Diocese, it will then be in season to sanction by Diocesan enactment what has been actually accomplished.

But where Cathedral Councils and the Parishes of the same Diocese must eventually legislate together, however faulty our present mode of legislation may be, we would, nevertheless, urge no change in existing laws upon the subject, so far as Parishes are concerned. We would only suggest that that part of the Diocese ministered unto by the Cathedral clergy should have the same representation for each station, of whatever importance it may be, as each Parish now has, whether it be self-supporting or missionary.

Perhaps it would be premature to consider in this connection, how Parish and Cathedral interests could be properly represented together in General Convention, as the Church will no doubt be ready to solve this problem as soon as it reaches it. It may not be amiss however to suggest, that each interest might have an equal representation therein, or if that might not be satisfactory, that each should have, as nearly as possible, the same ratio of representation that it has in its own Diocesan Convention.

The same course might also be pursued to secure an equitable representation of each interest in any other representative body of the Church.

How would it restore a Common Altar and a Common Treasury?

With the Mother Church perpetually open for daily worship and communion, with her Eucharistic celebrations on great occasions of general interest, and with the offerings of the faithful "laid down at the Apostles' feet," or in other words sacredly deposited in the Cathedral treasury, to be conscientiously guarded and disbursed for the glory of God and the common good, by the best financial ability as sanctified by the purest religion to be found within the bounds of a united Diocese, we should have the inestimable blessings of a common Altar and a community of interest in the Lord's* treasury restored to the Brotherhood.

How would it banish Caste from the Brotherhood?

It is a subject of very general complaint that the Parochial system has its churches for the rich and its churches for the poor, if indeed it does provide for the poor even in a very poor way, and that this naturally produces estrangement and alienation, breaking the bond of brotherly love and union amongst the members of the same household. But with

* See "Apostolic Treasury." By the Rev. EDWARD P. GRAY. T. Whitaker, No. 2, Bible House, New York. Also closing portion of "Thoughts on reviving and re-instating the Primitive orders of laborers in the Church," as above.

the Cathedral Church open and common to all, and the Parish Churches appendages and subordinate thereto, it needs no words to show that no arrangement could be better calculated to reform this great evil.

To determine how a Cathedral system and our present parochial agencies can be made to work harmoniously together, is a problem rather to be worked out than solved by any theory in advance. It has however already been suggested that the parochial clergy use their influence with their people respectively constantly to replenish the Cathedral Treasury, as they now do to replenish the Missionary Treasury, as the former would practically take the place of the latter. It has also been suggested that the Parochial clergy be solicited to aid in carrying on the educational interests involved in this system, which in many instances no doubt they would most cheerfully do. On the other hand, it has been suggested that the trained Cathedral musicians could, as occasion requires, render important aid in improving the music of Parish Churches. Valuable lectures and sermons prepared with great care and learning to meet the especial demands of the times, might be delivered by members of the Cathedral staff in every Parish in the Diocese. Evangelists might also be sent out wherever required as well as Readers, Catechists, &c., and in many other and unforeseen ways might the labors of the Parochial clergy and their parishioners be supplemented by members of the Cathedral staff, and *vice versa*, and so each become the handmaid of the other, while the Cathedral itself would be the rallying point for all Diocesan gatherings and common work.

But it will be asked, Can so great changes as the introduction of such a Cathedral system implies ever be realized? We cannot positively affirm that they will. As the wealth of the Church in our older Dioceses is so largely controlled by Parishes called self-supporting, if the Rectors, Wardens and Vestrymen of the same should be determined to fortify and strengthen Parochial in opposition to Cathedral interests; and, if blinded to the great responsibilities of their stewardship to God, they should in the name of religion sacrilegiously use his treasures for their own selfish ends, when he in his Providence is loudly demanding them for the spread of the gospel; it would of course tend greatly to retard the development of the Cathedral system. But even with the greatest degree of aversion and opposition on the part of self-supporting Parishes which could be tolerated in the Church, the Parochial system is confessedly fraught with so many and great evils, that these must ultimately give way to the more wholesome influences of the Cathedral regimen.

But under the overruling of a wise Providence, prejudice against the

Cathedral system has already so far vanished away, that we need have no apprehensions of encountering positive opposition from any quarter. On the contrary, from the late decided utterances of some of the most prominent of the Rectors* of city Parishes, we have good reasons for expecting active co-operation from sources least expected. And when we consider, moreover, what great and unlooked for changes have already taken place in the right direction within the past few years, and are still taking place, we have abundant cause to be thankful and take courage. As this is eminently a period of revolution and reform, is it unreasonable to expect that such changes can and will be made as the general good requires? We have before us noble examples of some of our present Bishops having yielded up a large portion of their respective jurisdictions, with a corresponding portion of their means of living, for the good of the Church. And can we not expect our clergy and laity to follow in their lead, and be equally magnanimous for the same object? But however it may be in appearance, in reality it requires no magnanimity or benevolence on their part to convert Parish into Cathedral interests. Selfishness itself would dictate it. The clergy, instead of ministering each to a little handful of people embraced in his Parochial organization, at once step out of their contracted sphere, and find themselves as occasions requires ministering to a whole Diocese. Instead of being, as too many are, under unreasonable lay-dictation and consequent worriment and uncertainty with reference to the future, they are at once vested with their proper authority and influence, both as the Bishop's habitual counsellors and as legislators of the Church. Indeed, in Primitive times they were often characterized as the *Church's Crown† of the Presbytery*, and probably for these two reasons:—

First, and chiefly, because their influence and honor was so great in her councils, and

Secondly, from the beautiful and imposing spectacle in those times presented, of the Bishop, sitting somewhat more elevated than they on what was known as the first throne and immediately behind the Altar, the most sacred object in the Church; while they in semi-circular‡ form, were seated on the second thrones on his right hand and on his left.

If many of our prominent Parishes have been justly characterized as "fashionable religious clubs" with but a modicum of humility and other

*See Sermon by the Rev. MORGAN DIX, S. T. D., Rector of Trinity Church, New York, in the *Church Journal* of February 3d, 1876, and Editorials in the *Church Journal*, Vol. 24. Perhaps I may also under this head refer to the Article—"CATHEDRALS IN AMERICA," in the *American Church Review*, for January, 1874.

†See Bingham on Presbyters.

‡Hence the semi-circular or apsidal termination of Chancels is more in harmony with Primitive models than the rectangular.

kindred graces, I suppose it will be regarded as a just and legitimate inference, (however unwilling,) that their so called Rectors can at best be but little more than temporary Presidents of such "clubs"—mere figure-heads of these abnormal institutions. If so, it is difficult to understand why any of our clergy should prefer such an anomalous position in the Church to that which its Great Head has designed for them; why they should submit to such humiliation, rather than take their appropriate place in the Diocesan Council; which would at once render them well nigh the Bishop's co-equals, since, according to Cyprianic and Primitive principles, he would do nothing without their advice.

And as regards the laity found in those "clubs," I have no doubt that the majority are members under protest, heartily disapproving of the policy and influences which control them, and longing for something more reasonable and Christian. Such would be only too glad to espouse the Cathedral cause as soon as properly presented to their consideration.

It must be admitted that the Parishes known as self-supporting are a tremendous power in the Church, for good or for evil, because they so largely control her revenues. Will they act according to the emergencies of the hour, or will they from selfish or mistaken views imperil her highest interests? This is a momentous question which cannot be met without a degree of fear and misgiving. And yet the only ground of apprehension is that the modesty of those who desire the full establishment of the Cathedral System will be overruled by the greater forwardness and self-assurance of those who, from mistaken views or worldly and selfish principles, may desire something more in harmony with them. But thanks to a kind Providence we have in this class of Parishes wealthy, intelligent and highly influential laymen, who, fully alive to the evils of our present system, can readily apprehend that the remedy is to be found only in the Cathedral Regimen, and when so convinced, will be magnanimous and brave enough for any emergency. Such men can readily understand that the Bishop should not only have a Church as the centre of his work, and that that Church should not be a mere hut or hovel, as compared with the Parish Churches around it, but that it is eminently due to the Episcopal office, and necessary as well for the proper development of the system, as for the highest welfare of the Diocese, that that should be the best, the most commodious, and, in all important respects, the leading Church of the whole jurisdiction. As the result of such convictions and influence, may we not expect that the Vestries of the Mother Parishes in our several cities will ere long crown such venerable corporations with their legitimate honor, in making them respectively,

truly the Mother Churches of the Diocese, or failing in this, will by their munificence surpass them by providing still better churches and better endowed for so worthy an object?

Oh! what a blessed thing it would be if, everywhere in our older Dioceses containing several large cities, the Mother or leading Parishes of each of those cities would take the initiative in establishing the true Primitive See System by proffering their respective Churches for an object so unspeakably important. How eagerly would the proffered boon be accepted by an intelligent and grateful people! Thrice blessed that city and its surroundings which should have the needed religious schools and colleges, hospitals and other charitable institutions, all grouped in convenient neighborhood around the Mother Church! If the original regimen, thus reproduced and worked by primitive zeal and piety, would not restore primitive success to the Church, then surely nothing could. May the good Lord soon give us the reality of such an ideal.

But should the Vestries of such Parishes be inclined to falter in giving up their rights as Trustees of a Parochial organization, let them be inspired by the glorious example of the infant parish of St. Paul's Church, Indianapolis, to perform like noble deeds; which, to liquidate its indebtedness and make its property a more acceptable offering to the Diocese, at once, raised the handsome sum of \$25,000. It moreover provided for the salary of the Dean and his assistants, and raised \$3000 for the Missionary work of the Diocese. "An* agreement between the Rector, Wardens, and Vestrymen of this Church on the one part, and the Bishop on the other part, was formally signed and sealed, by which the Bishop received all the rights, privileges and dignities of this Church, which a Bishop ought to have in his Cathedral, and by which the Bishop, acting for himself and his successors, received this Church as the Cathedral Church of the Diocese of Indiana." And thus was the Parish Church converted into a true Cathedral, and property to the amount of \$82,000 made over to the Diocese, and a generous contribution made towards the support of a Cathedral staff.

After such an example as this, who will pretend to say that it is not entirely practicable to convert Parish into genuine Cathedral† Churches? And if one church in a Diocese can thus be transferred from

* THE CATHEDRAL SYSTEM. A Lecture to the Parishioners of St. Paul's Cathedral, Indianapolis, By JOHN FULTON, D. D., Dean and Rector.

† "Vestryman," in his communication to the *Church Journal and Gospel Messenger* of January 6, 1876, claims that "the thinking laity are tired of exercising Episcopal Authority." And it is unquestionably the Episcopal prerogative, and not that of Vestrymen, to control the Cathedral of a Diocese. And moreover, as the Bishop, by virtue of his office, is at the head of every interest in the Church, may we not reasonably expect that the "thinking laity," ere long, will demand the restoration of the Catholic principle of his headship to the Church's Treasury generally?

36 "CATHEDRALS IN THEIR MISSIONARY ASPECT"

Parochial to Cathedral interests, why cannot another, and still another, until such transformation has become general and complete?

And may we not, moreover, hope that individual laymen will, as occasion requires, consecrate their wealth to a purpose so noble as that of providing suitable Cathedral buildings for the work of their respective Dioceses? With the Primitive safeguards thrown around Church property, what class of gifts, (and particularly in view of our present needs,) would be cherished more sacredly, held more inviolate, or promise more good?

The benefits which would accrue to Missionary Parishes from becoming a part of the Cathedral System would be both so obvious and so great that all intelligent and right-minded members of the same would be eager to avail themselves at once of its advantages. And as this class of Parishes is numerically greater than the other in most of our older Dioceses, we may expect a corresponding preponderance of influence even in these in favor of the Cathedral System.

But it is especially on our new Mission fields that we can establish this system with all its legitimate and wholesome influences, and without serious difficulty, if *at once* entered upon, *and before the resident laity, through the force of neglect, shall have felt obliged to preoccupy the strongest points with Parochial organizations.* Indeed this would be eminently practicable according to the judgment of a highly influential and earnest layman of the Church of England, A. J. B. Beresford Hope, M. P. In his Essay* on "CATHEDRALS IN THEIR MISSIONARY ASPECT," he says, "The first Missionaries ought to be a rudimentary Cathedral body, and their first oratory a rudimentary Cathedral. * * * * The proof that the work of evangelization in missions where Christianity is altogether or nearly unknown, ought to be conducted on the Cathedral basis, need not be lengthy. * * It is indeed hardly more than the assertion that such a mission ought to be based on the principles of order and not of confusion, by a well-balanced distribution of functions between the various missionaries, all in common yearning for an united centre of worship, all with one heart and mind breaking bread together in that first Church, round which many daughters may in coming years rise, and call it blessed. * * * The one Church or Chapel which they may raise or adopt, be it but a hut or a tent, is the rudimentary Cathedral. * * * * All synods and all conferences would find their appropriate home at the Cathedral, which, as a building, would in its *ideal completeness* comprehend a Church, as noble and vast as circumstances allow, for the Divine

* In Dean Howson's Volume on Cathedrals. John Murray, Albemarle street, London, 1872.

Sacraments and Offices, the ordinance of preaching, and the occasional rites of ordination and confirmation; adjunct chambers, and chapter house for private or public deliberation; schools and libraries for teaching and study; refuges, homes of charity, and infirmaries, for weakness, old age, or bodily ailment; residences for those engaged in the various duties of the complex institution; and halls for the exercise of that hospitality which it is a first duty of a Christian minister to show. * * * * The Cathedral standing by itself, however beautiful in its form, however godly in its labors, will not have accomplished its work if it does not occupy a position of leadership cheerfully accorded to it by the inferior Churches. *But every delay in erecting the Cathedral will give those churches a stronger prescriptive independence."*

Now, what is there to prevent the proper Missionary authorities of the Church from proceeding, *at once*, to the realization of the true Cathedral idea as herein set forth? Why should not our Missionary Jurisdictions be at once so multiplied and consequently so reduced* in size as to bring each to its proper dimensions? as this would at once secure the desideratum of vastly increasing the controlling influence of the Episcopate on new fields, and of correspondingly diminishing that of Deacons and young, inexperienced Priests, who are the most likely of any class of the Clergy to go to the frontiers. It would save the principal part of the enormously large travelling expenses and the great loss of precious time necessarily incurred by Missionary Bishops in their very long and expensive† journeys by slow and tedious modes of travel on their regular visitations through their very extensive Jurisdictions. It would, as a natural consequence, reduce the necessary expenses of our Domestic Missions; as the Bishop's expenses, except those for travelling on official duty, need not ordinarily much exceed those of the Presbyter or Deacon in the same Jurisdiction. Why should not the most promising commercial points‡ in each of the Jurisdictions be chosen as the seat of

* Our whole Church atmosphere is alive with earnest protests against cursing our new work with the evils of the old. and with stirring appeals for the re-establishing of the Primitive agencies; but this will never, and can never be done without reducing the Dioceses and Missionary Jurisdictions far, far below their present dimensions—never fully done except under the Primitive type of Bishopsrics. Observe the nature of these protests and appeals in the late floods of communications to the columns of the *Church Journal*, Vol. XXIV., also similar communications to *The Spirit of Missions*, 1875.

† Under our present disorganized and consequently expensive methods of administering the charities of the Church, the cost of maintaining some of the beneficiaries of our charitable institutions has been "equal to maintaining such beneficiaries at the most expensive hotels in the country."—*Church Review*, Jan., 1874, p. 118. From what is known of the expense of travel in some of our Missionary Jurisdictions, it is to be feared that much of the Episcopal work therein, for the last fifteen years, has been done on a similar scale of expenditure. If so, it is easy to see that reform is very necessary, and must soon be effected.

When Bishop Talbot was appointed to the "Jurisdiction of the North-west," it must have embraced more than half a million of square miles. Once, on his official duty, he is said to have travelled *three weeks, night and day continuously*, and to have had no opportunity meantime for devotions in retirement, to say nothing of many other personal inconveniences and hardships by the way.

‡ Several years ago the author sketched for the columns of one of our Weekly Papers, the merest outline of a Cathedral System—a sort of archetype of this Treatise—in which, alluding to New Fields, occurs the following:—"As a general rule wherever there is a promising Center for an 'Associate

the Bishop, with a suitable band of Clergy at his command, and where land sufficient for all future wants should, at the outset, be secured, and inexpensive buildings necessary for the initiation of the Cathedral work at once be procured or erected? Why should not appropriations for Missionary work on new fields be made to Jurisdictions of proper dimensions as such, to constitute, in each case, a part of its Common Fund to be used by the Bishop and his Council, however small that Council may be, to further the work of the Jurisdiction as a whole, and not as divided into separate and often rival interests, as has often been the case in times past; each Missionary being separately supported to develop some separate interest, which, perchance, may in some measure, at least, be antagonistic to some other interest? While no one can be excused from aiding in reforms which he feels to be so necessary for the welfare of the Church and the world, at least with his prayers, we can but ask—and await future developments with intense anxiety—how are those, who, in the Providence of God, have the direct responsibility in the matter, to excuse themselves for perpetuating the present policy in Missionary Jurisdictions, and so entail upon new countries and unborn generations the manifold evils which all acknowledge to exist and under which we groan? Profoundly thankful for the many wise and important changes which have been made in the interests of Missionary work within the last ten or fifteen years, we will still hope and pray that the true and Primitive policy in the interests of this same work, which is so perfectly simple and easy of application, so generally and earnestly demanded, and of such paramount importance to the future welfare of the Church, will not much longer be delayed.

Mission. (according to our present phraseology,) a Bishop should be made the head Missionary. And while his little staff of Clergy at the outset, should be able to endure hardness as good soldiers, they should not be so exclusively youthful as to be left without that wisdom of counsel, which can only be expected from ripeness of culture, experience and age." To this the author would now wish to add that when—within a very few years at the longest—these same matured clergy should have become old and infirm, they should not simply find a comfortable home in the Cathedral precinct, but that they should be considered as no unimportant part of the foundation; for they might, even then, further the good work, by their counsels, their ministrations and their prayers. As evidence of the correctness and importance of this view I am happy to be able to quote as follows:—"The aged Simeon, daily waiting upon the Lord in His Temple, and continuing instant in prayer and supplications for the Consolation of Israel, with Anna and other Holy Women, was no useless appendage of the Temple, but its very soul and life. So the aged Clergy, unable perhaps to preach the word, but full of faith and experience, and able to minister the Sacraments, should be had in honor among the Clergy of the Cathedral, and should be regarded, in their daily attendance upon its Services, as no mere pensioners, but as among the most worthy and useful of its ministers." *From a MS. of the Bishop of W. New York.*

APPENDIX.

ADDRESS

IN THE

CHAPTER HOUSE OF THE CATHEDRAL CHURCH OF LINCOLN,

ON THE

HISTORY, CONDITION AND PROSPECTS OF ENGLISH
CATHEDRALS, ESPECIALLY OF LINCOLN
CATHEDRAL.

By **CHR. WORDSWORTH**, BISHOP OF LINCOLN.

ADDRESS.

To the Very Reverend the Dean, Precentor, Chancellor, Sub-dean, Archdeacons, Canons or Prebendaries Priest-Vicars, Vicars-Choral, Choristers, Masters and Scholars of the Grammar School, and other Members of the Cathedral Church of St. Mary, Lincoln.

MY REVEREND AND LAY BRETHREN, MEMBERS OF THIS CATHEDRAL CHURCH,—

A question may be asked, Why, after a lapse of many years, in which no Visitation of this Cathedral Church has been held, you have been called together for that purpose to-day?

This is a reasonable inquiry. Let me endeavor to answer it.

Our Code of Statutes,¹ which was framed in the middle of the fifteenth century,² and embodies the laws and customs of the Cathedral from its foundation at the close of the eleventh century, contemplates that such Visitations will be held by the Bishop from time to time.³ That Code or Statutes itself was due to such a Visitation.⁴

One of the most eminent Bishops of Lincoln, Robert Grossetête, in a letter written about A. D. 1240, says⁵ that a "Bishop who is not hindered by insuperable impediments, cannot, without peril to his own soul, omit the duty of holding Visitations, and, above all (he adds), ought he to visit the Chapter of his Cathedral Church."

Accordingly such Visitations have been held of this Cathedral by Bishops of Lincoln from time immemorial. A Visitation was held in this Chapter-house⁶ by Robert Grossetête in 1246, by Bishop Burgwash

1 Called the "Novum Registrum," which has been printed for the first time in the present year. Some short extracts from it may be seen in Wilkins' "Concilia," i. 532-538, which are interesting, as showing that Lincoln was a pattern to other Cathedrals, even in Scotland.

2 Soon after Michaelmas, A. D. 1440. See "Novum Registrum," p. 1.

3 "Novum Registrum," pp. 1 and 6, where it is said that the Bishop may visit "Ecclesiam suam Cathedrallem, decanum et capitulum ejusdem et personas quascunque habentes dignitates canonicatus, præbendas, personatus, cantariasque et officia in eadem, quoties et quando voluerit" (Cp. "Laudum" Williemi Alnwick, p. 100); and this is correctly stated among the answers of the Dean and Chapter, on April 13, 1853, to the Cathedral Commissioners, in the following words ("Report," p. 261): "The Bishop is visitor of the Dean and Chapter of the Cathedral, and of all persons having dignities, canones, prebends, parsonages, chapteries, and other offices in the same, as often and when he shall think it expedient," and that there "is no other interpreter of the Statutes than the Visitor."

4 Ibid., p. 1. So was the "Laudum," see pp. 62 and 95.

5 Roberti Grossetête, "Epistola," ed. Luard, pp. 371 and 375.

6 Which was built about A. D. 1225, in the Episcopate of Hugh de Wells, certainly before 1235, when he died. Mr. Edmund Sharpe, "Lincoln Excursion," 1871, pp. 26 and 151; Cp. Dimock's History of Lincoln Cathedral in "Transactions of Lincoln Archit. Society for 1867," p. 199.

in 1334,¹ by William Smyth (the founder of Brasenose College) in the spring of 1501,² and was continued by adjournments for a fortnight, and was renewed in the autumn of 1503.

To pass from earlier times, we find that a Visitation was held of our Cathedral by Bishop Barlow, acting by a Commission, in the year 1690, and by four Bishops of Lincoln in succession, three³ of whom have left a name which will always be associated with the history of the provincial synods of the Church of England (and the fourth⁴ is not unworthy to be named with them),—Bishop Tenison in 1693, Bishop Gardiner in 1697, and again in 1703, Bishop Wake in 1706⁵ and 1709, and in 1712, which was continued, by prorogation, from May 24th to the 10th of July in that year, and again, by Commission, in 1715, and by Bishop Gibson in 1718. A Visitation was also held by Bishop Thomas in 1748, and again in 1751.

Whether the intermission of capitular Visitations since that time may be reckoned among the causes of the spiritual calamities of our Church in the last century—on which we look back with sorrow—it is not necessary now to inquire; suffice it to say, that the circumstances of the present times imperatively demand a revival of a practice which is prescribed by our laws, and is commended by the example of our forefathers.

The question of the condition and prospects of our Cathedral Churches is forced upon our consideration by passing events. We are assured on high authority⁶ that legislation on these matters is imminent. It would seem, therefore, to be our duty to show the world that we do not shrink from inquiry, and that we are united in a common desire to remove abuses in our system, to correct errors, to supply defects, and to improve, adorn, and consolidate these ancient sanctuaries of Almighty God, which are set apart for the continual work of prayer and praise, and for the encouragement of sound learning and religious education, and are the glory of England and of Christendom.

In order that we may with God's help, be able to do this work with well-advised judgment, we must endeavor to gain a clear insight into the constitution of our Cathedrals, and into the purposes for which they were founded, and for which they exist.

¹ See Cottonian MSS., Vitell., A. X. 4.

² This Visitation, which seems to have been conducted with much solemnity and magnificence, is described in the "Life of Bishop Smyth," by Churton, pp. 116—127, from Regist. Lincoln, f. 140—145.

³ Bishops Tenison, Wake, and Gibson.

⁴ Bishop Gardiner. His primary charge, or "Advice to the Clergy," 1697, is a very creditable record of him.

⁵ When sundry Statutes and Orders were promulgated by the Bishop, with the consent of the Dean and Chapter, and prebendaries of this Cathedral Church. The same was done in 1712.

⁶ The circumstances which led to the recent meeting at Lambeth in reference to Cathedrals are well known, and the Dean of Chester says, in the preface to the valuable volume edited by him of "Essays on Cathedrals," p. 6, London, 1872, "There is every probability that a close and public inquiry will soon be instituted into their existing condition; hence the need of diffusing well-considered information on the subject."

What do we mean by a Cathedral? How is it distinguished from the parish churches of a diocese? What duties does it discharge that are not performed by them? What are the reasons of its existence? What is the ideal of it?

To such questions as these various answers are given. By some persons it is replied, that a Cathedral is a magnificent fabric of deep historical and artistic interest to the literary student, the antiquarian, the architect, and the sculptor. This is true. But many parish churches, especially in this diocese, have almost equal claims to regard on these accounts.

Others would answer, that in Cathedrals the voice of Morning and Evening Prayer never ceases; and that a Cathedral is a school of Church music,¹ and a model of liturgical order to a diocese. But here again with thankfulness we may acknowledge that many of our parish churches may vie with our Cathedrals. Again, it may be said, that in our Cathedrals large congregations of devout worshipers are assembled, and derive great spiritual benefit from the piety, learning, and eloquence of Christian preachers. But the worshipers in some of our parish churches are more numerous than those who are gathered together in some of our Cathedrals; and the members of our capitular bodies will thankfully acknowledge, that their brethren of the parochial clergy receive the most cheering evidence of the good effects of their teaching in the church, because it is endeared to their people by the personal visits of the pastor, going from house to house through his parish, and especially by his spiritual ministrations at the bed of sickness and of death.

I do not advert to the opinion of some, that Cathedrals are to be regarded as offering rewards for work already done, and as quiet retirements and tranquil resting-places for learned leisure. This was the case formerly, when their endowments were unimpaired, and their resident members were numerous, but with their present reduced proportions it can hardly be realized now in any considerable degree.

On the whole, it may be affirmed, that the attributes we have now specified do indeed commend our Cathedrals² to affectionate reverence and gratitude; but that they are not so distinctively characteristic of them as to constitute their essence. Those attributes might still belong to our Cathedrals if they were changed into parish churches.

What then, we repeat, do we mean by a Cathedral? What are the ends which are specially attained by it? What are the functions

¹ See "The Real Work of a Cathedral," by the Rev. H. W. Pullen, M. A., Minor Canon of Salisbury, and the letter of Rev. R. Hake, Precentor of Canterbury

² Their claims in these respects have been stated with his usual eloquence by one who is among their brightest ornaments—the present Dean of Norwich, in his work entitled "The Principles of the Cathedral System." London, 1870.

it performs, which are not discharged by any other church in the diocese?

For an answer to this question we have not far to look. We find it supplied in our own Code of Statutes, which you have in your hands, and which we have promised to obey, as far as we are able.¹

First, we see there that in the Cathedral Church, as its name indicates, is the *cathedra*, or seat of the Bishop of the diocese.² In popular language, Lincoln Cathedral is sometimes called a *minster*. But this is a misnomer, and involves an historical error, and may lead to serious evils, as obliterating the diocesan character of the Cathedral, and as implying a love of isolation, and limiting its wide-flowing influences to the narrow bounds and dim obscurity of cloistral seclusion. A *minster* means a monastery. Lincoln Cathedral never was a monastery. Happily for it, it never had a monastic character. Your predecessors, my brethren, were not bound by any monastic vows. They would have protested against the notion that they lived in a minster. As one of the earliest pages of our Statutes testifies, the Church of Lincoln was founded by Remigius, of Normandy, its first Bishop (the son of a priest), who endowed it with many prebends, and placed therein—not monks, but *secular* canons for the service of God. This fact, that Lincoln Cathedral was never a minster, but was (like the other eight English Cathedral Churches of the old foundation) a church of *secular* canons, and not of regulars or monks, preserved it from those disasters which altered the character and constitution of what are termed the “Conventual Cathedrals” of England.³ And hence it is, that at this day the Cathedral Church of Lincoln stands in the first rank, as one of the noblest specimens of that glorious family of old English Cathedrals, which, whether we consider the wisdom of their founders and the excellence of their laws, or the magnificence of their fabrics, are probably without a parallel in the Western or Eastern Church.

In the Cathedral Church was the seat of the Bishop; he held the chief place,⁴ and exercised the principal authority there, in the regulation and ordering of its sacred services, in the administration of its laws and determination of controversies, and in the maintainance of its discipline,

1 I am well aware that the remarks in this Address concerning the true ideal of a Cathedral apply more to those like Lincoln, of the *old* foundation, than to the Cathedrals of the *new*; but I venture to think that much more might be gained by assimilating those of the new to the old than *vice versa*—for example, why should not the “*honorary canons*” of the *new* be put on the same footing as the *prebendaries* of the *old*?

2 Compare Mr. E. A. Freeman's volume on “Wells Cathedral,” pp. 8–10. London, 1870.

3 See the First Report of the Cathedral Commissioners, A. D. 1854, pp. 3–10; and Mr. Edward A. Freeman's learned and interesting Essay in Dean Howson's volume on “Cathedrals,” pp. 138–165. London, 1872.

4 See “*Novum Registrum*,” p. 4; and “*Laudum*,” p. 95, line 18.

and in so governing the whole capitular body, that its beneficent influence was felt in every part of the diocese.

But the position of the Bishop was not one of arbitrary power. He was provided with a Council. The Chapter was the "*Senatus Episcopi*;"¹ and though he could administer existing laws by his own authority, yet he would not frame and promulge any new laws without the consent of that Council. Our Code of Statutes, which bears the name of a Bishop of Lincoln—William Alnwick—would not have had any practical effect, if it had not been put forth with that consent. And the "*Laudum*" or "*Arbitrium*" of the same Bishop, which settled the disputes between the Dean and the Chapter² (A. D. 1439), a little before the promulgation of the Statutes, derives its validity from his authority, exercised with the consent of his Capitular Council.

That Capitular Council or Chapter consisted of the Dean and the other twelve dignities, as they are called in that Code,³ viz., the precentor, chancellor, treasurer (now no longer existing), sub-dean, and the archdeacons of the diocese (eight in number), and the other canons or prebendaries (as they were called) who are represented here to-day.

This numerous body, consisting of fifty-six persons, was the Constitutional Council of the Bishop. This body—and this body alone—is called in the Statutes "the Chapter of the Cathedral;"⁴ and it was his duty to avail himself of its help, for joint consultation, especially on matters of doctrine and discipline.⁵

If we proceed to analyse the constituent elements of this capitular body, we recognize the wise policy of those who formed it.

Among the thirteen dignities, four⁶ held the foremost places, and the position which they occupied and the duties allotted to them respectively are full of significance. It is worthy of remark, as a characteristic principle of these capitular dignities, that each of the persons who held them had distinct functions assigned to him; and in order that he might discharge them faithfully and assiduously, he was bound to reside eight months⁷ in the year.

¹ Compare Bishop Stillingfleet's "*Ecclesiastical Cases*," vol. ii., p. 564. London, 1704.

² The "*Laudum*" of Bishop Alnwick, which has now been printed for the first time, is dated at Nettleham, near Lincoln, June 29, 1439, a little more than a year before the "*Novum Registrum*," or Code of Statutes.

³ "*Novum Registrum*," p. 3.

⁴ "*Quinquaginta et sex Canonici Ecclesiae beatae Mariae Lincolnensis cum capite suo corpus et capitulum constituunt, negotia Ecclesiae et secreta tractant.*"—"*Novum Registrum*," p. 28.

⁵ In the Statutes of the Cathedral of Salisbury (one of the Cathedrals of the old foundation, like Lincoln) the Chapter is called "*Concilium Episcopi contra haereses et schismata.*"

⁶ A list of the persons who held them, dating from the foundation of the Cathedral, may be seen in Le Nève's "*Fasti Ecclesiae*," pp. 144—171. Ed. London, 1716.

⁷ Thirty-four weeks and five days. "*Registrum Novum*," p. 9, "*Laudum*," p. 102. It is said in the answer of the Dean and Chapter of Lincoln to the Cathedral Commissioners that "by a statute passed in 1596 each residentiary was allowed to be absent from the Cathedral 261 days in the year."—"Report of the Cathedral Commission," p. 254.

First among these dignities was the Dean.

He represents the priestly and pastoral office of the Church. Next to the Bishop he held the chief place in the ministrations of the Church. He had the cure of souls of all the members of the capitular body. He had archidiaconal jurisdiction in all the parishes annexed to the prebends of the Cathedral. He was the "Censor morum" of the whole body, and all its members promised obedience to him.

In some Cathedrals of the old foundation the Dean exercised archidiaconal jurisdiction¹ over the churches and parishes of the Cathedral city. This does not appear to have been the case at Lincoln;² but he had the right of visiting the Chapter triennially and of correcting abuses in it.

Next to the Dean in dignity was the Precentor. The position he holds in the Cathedral Church, and the duties annexed to his office, display the pious zeal of our founders and forefathers for the reverent celebration of the worship of God, and for the moral as well as musical training and ordering of the Christian Levites ministering in the sanctuary, and for the devout offering of the continual sacrifice of prayer and praise, with all the appropriate accessories of sacred song and holy melody to His divine Glory and Majesty.

But our founders and forefathers were wisely conscious that the exercise of the priestly and pastoral office, and the choral harmonies of liturgical services would be of little avail without the maintenance of sound doctrine animating and regulating the whole. Therefore next to the Dean and Precentor they placed the Chancellor. He was the theologian, the ecclesiastical professor and lecturer, the homilist, the school inspector, the grammarian, the librarian, and the secretary of the capitular body. It was his office to examine candidates for Holy Orders, and to certify their fitness to the Bishop. Our Cathedral Churches were intended to perform functions like those which were discharged of old by the "schools of the prophets,"³ in the days of Samuel and Elijah; and we know that in ancient days the Cathedral Church of Lincoln performed that holy work. Young men came from Iceland in the twelfth century to be educated for Holy Orders here.⁴ Is there not a need that this work

¹ As at Litchfield. Dugdale, iii, 243. See also "Cathedral Commission Report," p. 6; and Appendix, pp. 7 and 26.

² Even in Bishop Grossetête's time (A. D. 1240) there was a "Rural Dean of Christianity" (Epist., p. 266), i. e., of the Cathedral precinct and city—a remarkable word, as showing that the neighborhood of a Cathedral was regarded as a luminous spiritual Goshen, contrasted with the Egypt of *paganism*, properly so called, around it. The Rural Dean was subordinate to the Archdeacon of Lincoln.

³ Cp. the excellent Essay of Canon Norris in Dean Howson's volume, pp. 33—42.

⁴ I have been assured of this by a learned native of Iceland, Dr. Magnússon, now resident at Cambridge. See also the evidence of it in the "Quarterly Review," vol. cxxx., No. 253, p. 232, whence it appears that two Icelandic Bishops in succession—St. Thoriak and his nephew Paul—studied theology

of training for the ministry should be renewed here at the present time?¹

The last place among the four principal dignities was held by the Treasurer, who was not a bursar or steward, but had the care of the sacred vessels and vestments of the Church.² This office ceased to exist about 340 years ago.³

In order that the functions of the two principal persons—the Dean and Precentor—might never fail to be exercised, the Statutes provided them with deputies to supply their place; namely, the Subdean and Succentor. The Chancellor also appointed a Vice-Chancellor.

Next in order followed the Archdeacons, eight in number, having stalls in the Cathedral, but going forth from it to exercise visitatorial authority in the diocese in subordination to the Bishop, and thus connecting the Cathedral Church with every parish of this vast diocese, which, when our Code of Statutes was framed, extended from the Humber to the Thames.

This connection and ramification were further strengthened and extended by means of the canons or prebendaries who had parochial cures and endowments in various parts of the diocese. Every prebendary was a canon of the Cathedral, and every canon of the Cathedral was a prebendary, with very few exceptions. The two names Canon and Prebendary belonged to the same person in two different respects; he was a canon in his relation to the Cathedral, and he was a prebendary of the particular place in the diocese where he had his prebend or endowment.⁴ The canons and prebendaries formed, as already said, an integral part of the Chapter.

The record of this double relation survives in the form with which every prebendary is still collated to his canonry or prebend. He is instituted thereby to a particular prebend, and also to a "stall in the choir, and to a voice in the Chapter."

Every canon had a right⁵ to take part in the deliberations of the Chapter on questions of general interest and importance. This right is still recognized in other Cathedrals of the old foundation, as York,

at Lincoln. In the Episcopate of St. Hugh of Burgundy, Giraldus Cambrensis, who was his friend, "spent several years at Lincoln, for the sake of study in the then famous school of the learned Chancellor William de Monte, or Montibus," as we are reminded by our learned prebendary, the Rev. J. F. Dimock, in the "Transactions of our Architectural Society for 1867," p. 195.

1 In Canon Westcott's papers on "Cathedral Work" (in "Macmillan's Magazine," for January and February, 1870), this important principle is developed, that the Cathedrals, with the holy influences and rich appliances of their sacred services and well-stored libraries, ought to be seminaries of theological learning and instruction—pp. 308—313.

2 Some idea of the wealth and magnificence of Lincoln Cathedral in this respect may be gathered from the inventories of its sacred vessels and vestments in Dugdale's "Monasticon," vol. viii, 1273—1286. Ed. London, 1846. Cp. the "Laudum" of William Alnwick, p. 101.

3 Le Nève, "Fasti Ecclesiae," p. 153.

4 A canonry (says Bishop Gibson, "Codex," p. 172) is the name of office; a prebend is a name of maintenance or benefice.

5 The limitation of this may be seen in "Novum Registrum," p. 48.

Salisbury, and Litchfield. If any prebendary or canon resided in the precincts,¹ as he might do, he was entitled to an abode there, and to participate in the daily distribution, and in the divisible corporate revenues of the Cathedral.

Some of the fifty-two canons or prebendaries were continually resident at the Cathedral, and all who were not resident were required to provide representatives or vicars,² so that the services of the Cathedral Church might never lack the full complement of united voices singing praise to God. All the canons were supposed to come, as occasion required, from their various abodes to their sacred home, the Cathedral;—like the Levites, brought together from the Levitical cities of the tribes of Israel to their religious home at Jerusalem.

Thus this stately fabric, planted on the top of this noble hill, and looking out far and wide upon the city beneath it, and over the vast plain around it, and being a conspicuous object at the distance of many miles, was like a holy Parthenon on a Christian Acropolis; and by reason of the extent of its influence it had, as it were, a spiritual basis commensurate with the diocese. The spiritual life of the diocese flowed forth from the Cathedral as its fountain,—like the mystic river in the vision of Ezekiel, which gushed forth from beneath the altar,³ and watered the land, and cleansed the Dead Sea. The spiritual light of the diocese radiated from it, the spiritual affections of the diocese converged towards it, and the spiritual strength of the diocese was concentrated in it. It was the heart from which the life blood flowed by arteries, and to which it was conveyed by veins. It presented to the eye of the faithful an image of the Church of Christ, as described by the prophet Isaiah, as a living thing, going forth from Zion and enfolding the world. “The mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”⁴

But we must now turn our eyes to the other side of the picture.

The decay of our Cathedral institutions is due to the same causes as the weakness of our parochial system—namely, to *non-residence* and *pluralities*.

To begin with the Bishop.

No rule of residence is prescribed to him in our Statutes; but it is

1 St. Hugh, Bishop of Lincoln, A. D. 1186—1200, required them to reside (“Vit.,” p. 132).

2 See “Laudum” p. 103. The stalls of the vicars in Lincoln Cathedral, beneath the stalls of their respective canons, whose deputies they were, remained till the seventeenth century, and may be seen represented in the view of the interior of the Cathedral in Dugdale’s “Monasticon,” vol. viii., p. 1267. Their name is still preserved on the entrance of the buildings at the south side of the Cathedral and called *Vicars’ Court*. The name *Minor Canon* is unknown to our Statutes.

3 Ezek. xlvii. 1, 10.

4 Isaiah ii. 2; Micah iv. 1.

evident from them that he was expected to be often present in the Cathedral, and to take the principal part in its sacred services; and also to bring the Chapter together for consultation from time to time. Bishop Alnwick's Tower—still standing in the old episcopal palace at Lincoln, and shaded by its stately sycamore—and the remains of the chapel erected by him in that palace, where he resided from 1436 to 1449, may be regarded as mementos of his desire to comply with the rules laid down by him in the more enduring structure that he reared in the Code of Statutes which he framed, and which still remains unimpaired.

Various causes prevented the efficient discharge of the duties of episcopal residence and personal oversight. The enormous size of the diocese, containing more than 1,250 parishes, occupied the time, and absorbed the care, and exhausted the strength of the Bishop. The episcopal palace at Lincoln was dismantled by the civil wars in the seventeenth century. The old episcopal residences in the neighbourhood of Lincoln, at Nettleham, at Stow, at Sleaford, at Newark, and others at Liddington, Banbury, and Dorchester, had disappeared or were in ruins. The Bishop was relegated to his manor of Buckden in the county of Huntingdon. All honor be paid to such Bishops as Robert Saunderson, who, as his diocesan Register shows, strove nobly against those difficulties, and who, when he was more than seventy-three years of age, labored incessantly to discharge his duties, holding no less than seventy ordinations, in different parts of the diocese in one year, till, after a little more than two years, his strength failed, and he entered into his rest on the 29th of January, 1663. All honor be also paid to such Bishops as William Wake and Edmund Gibson, who held Visitations of their Cathedral Church, and also (as their Registers prove) collected accurate and minute information concerning the spiritual condition of every parish in the diocese. The labors of my immediate predecessors are too well known to need commemoration here.

I cannot forbear expressing a wish that the Bishop were constrained to reside either in the city or in its immediate neighbourhood for a certain definite period of time; in which case he would have a reasonable answer to give to the incessant calls which now draw him away from it to different parts of the diocese at almost every season of the year.

As we have seen, each of the dignitaries of the Cathedral had specific duties assigned and appropriated to him; and they were bound to reside continually, in order that those duties might be effectually performed. This was the strength of our Cathedral system. As long as it recognizes that the tenure of an office involves the discharge of definite, important

functions by him who holds it, and that, therefore, special qualifications are requisite for it, fit persons will be appointed to fill it. But if the law of residence be relaxed, or if the holders of dignities be distracted by various other employment, and if, in our capitular body, the hand be expected to do the work of the foot, and the eye to perform the functions of the ear, then the duties of the office will fall into abeyance, and no special gifts or qualifications will be regarded as necessary for the holders of it; and in the end some men may perhaps think little of the office, and more of the benefice, and ultimately the office itself may be swallowed up in the benefice.

This has been the cause of the abuse of Cathedral patronage—an abuse which in our own days has led to the spoliation and dismemberment of our capitular bodies. It was alleged, doubtless unfairly in many cases, (but it is a law of great corporations, that the good members suffer with the bad), that the holders of these benefices had no special work to do, that their offices were mere sinecures, and that, consequently, any one was fit to fill them. This brought them into contempt. There was little public sympathy with them; therefore they fell an easy prey into the hands of Church reformers. The revenues of the Cathedrals were taken away from them, in order to be bestowed on those who bore the burden and heat of the day in the cure of souls in our populous cities. No institution is ruined except by itself. The calamities which befel our monastic orders in the sixteenth century were due to the abuses in our monasteries; and the disasters which have recently overtaken our Cathedral bodies have arisen in a great measure from their culpable neglect of their own laws.

Let us therefore not speak harshly of the framers of the celebrated legislative statute of 1840,¹ which bore some resemblance to the Act for the Dissolution of Monasteries three centuries before, and which introduced a new era into the history of our Cathedral institutions.

The framers of that measure lived in a time of great religious and political excitement. There was a loud cry for the improvement of the spiritual condition of our populous cities. That improvement could not be effected without additional endowments for the maintenance of the ministry there. They saw that the wealth of our Cathedrals was in the hands of many who did little service to the Church, and reflected little credit upon it. The Cathedrals were objects of attack, and were exposed to a pitiless storm, because of their wealth and inefficiency. They were a cause of weakness to the Church. They were like the tempest-tossed

¹ 3 and 4, Vict., Cap. 113, passed 11th August, 1840. The other recent statutes which concern Cathedrals are 4 and 5 Vict., Cap. 39; 5 and 6 Vict., Cap. 26, Cap. 108; 6 and 7 Vict., Cap. 77.

ship in which St. Paul sailed from Myra to Malta, of which we read that in the crisis of peril, "the sailors lightened the ship, and cast out the wheat into the sea."¹ Happily the wheat of our Cathedrals was not cast into the sea, but was used in providing food for hungry souls. Our legislators determined to apply a very large portion of the revenues of the Cathedrals to the relief of the spiritual destitution of our large towns and to the sustentation of the parochial clergy ministering in them. They were assured by the leading statesmen of the day—the Duke of Wellington and Sir Robert Peel—that if the Church made the surrender of a portion of her property for this excellent purpose, the Legislature would not be unwilling to co-operate with her by grants from other sources.

What, however, is more to be deplored, is, that the legislators of that day did not make themselves acquainted² as they might have done, and as was done fourteen years afterwards, by the Cathedral Commissioners,³ with the constitution of Cathedrals, and with the distinctive character and condition and requirements of each Cathedral Church, considered specially and severally by itself, and that they did not deal with each Cathedral accordingly, but they passed one general sweeping Act, in which all Cathedrals were stretched, as it were, upon a Procrustean bed, and were reduced to a rigid uniformity.

The confusion that has been thus introduced into the history of English Cathedrals is a great evil. For example, it is well known that in Lincoln and all the Cathedrals of the old foundation, the precentor is the principal canon; and that in those old Cathedrals there were priest vicars, but not minor canons. But the Legislature has borrowed the words "Minor Canon" from the Cathedrals of the *new* foundation, where the precentor is not a canon, but a minor canon, and has imported those words into Lincoln Cathedral and other Cathedrals of the *old* foundation, where the precentor is first among the canons. In this, as in various other respects, it has obliterated our ancient historical landmarks.

In that Act of 1840, the Legislature assigned to every Dean of a Cathedral a term of eight months' residence, but it did not assign to him any specific duties to be done while he was resident. On the other hand, it allowed him to be despoiled of those honorable and useful functions which

¹ Acts 27: 38.

² As a specimen (I regret to say it), of this deficiency in the "Church Commission," which framed the Reports on which the Act of 1840 was founded, the following extract from their Second Report (p. 9.) may be quoted:—"The principal distinctions between the two foundations (of Cathedrals), which bear upon the subject of the present report are these. The old comprise not only the Dean and canons-residentary, who *compose the Chapters* of each, but various other prebendaries." The Report does not acknowledge the prebendaries as canons, or as having any place or voice in the Chapter.

³ In 1852-55. It is due to one of the members of the "Cathedral Commission"—the Rev. Canon Selwyn, D. D.—to say that a principal part of the work of that Commission was performed by him.

formerly belonged to him, and imparted dignity and efficiency to his office. In many Cathedrals the Dean possessed archidiaconal jurisdiction over the city, and in the numerous parishes connected with the Cathedral in all parts of the diocese. At Lincoln he had the cure of souls in the precincts, and of all that large body of persons who were engaged in the services of the Cathedral Church. But by the diminution of their number, and by the sequestration of the prebendal endowments, he found himself without a parish, as well as without an archdeaconry; and the exercise of his authority is confined within a narrow sphere, very different from that assigned to him in former times.¹

Again, by reducing the number of the canons-residentiary to four,² in most Cathedrals, and by specifying *three months* as their term of residence, the Legislature seems to many persons to authorize if not to prescribe *nine months non-residence* for the so-called *residentaries*. The requirement of *one quarter* of a year's *presence* is interpreted by some to legalize *three-quarters* of a year's *absence*.³ This is exactly the reverse of the definition of the *residence* of a *parish priest*, who cannot be absent from his benefice for more than three months in a year. The term "*canon in residence*" seems also to many persons to suggest that the other three canons-residentiary are not in residence, nor expected to be so; and the one canon in residence (pardon me for speaking plainly), who in some Cathedrals is non-resident for nine months in the year, is supposed to represent the whole body of a Chapter, consisting it may be, as ours does, of more than fifty persons; and the whole Chapter of a Cathedral is supposed to be concentrated and merged in him.

Besides by limiting the name *canon* and *canonry* to the four residentaries, each of whom, it is said, may be non-resident for nine months, they have practically deprived the other canons—more than fifty in number in this Cathedral—of a title, that of canon, which had belonged to them for more than seven hundred years, and by alienating their property they have made them virtually to cease to be *prebendaries* also as well as canons, and have left them with what is called an "unendowed prebend," which seems to be a contradiction in terms.⁴

¹ Our late revered and beloved Chancellor, in his essay in Dean Howson's volume, pp. 175-176, says that "the Dean who had archidiaconal jurisdiction is now left without the slightest power beyond the walls of the Cathedral."

² One canon-residentiary was added at Lincoln; but, as Bishop Kaye well observed in his "Letter to the Archbishop of Canterbury," p. 31, note, this was only a step towards restoration:—"We learn from Browne Willis that before the Reformation, there were never fewer than six residentaries at Lincoln."

³ It ought, however, in justice to the Legislature, to be stated that the requirement is "*three months at least*" (3 and 4 Vict., Cap. 113, sec. 3), which is quite compatible with the requirement of some local statutes, that the term of residence should be *eight months*. In their Second Report (p. 11), the Commissioners, conscious of this, proposed that alterations should be made in the local statutes to reduce the term of residence to this uniform standard of three months. But happily this has not been done.

⁴ A canonry is an office; a prebend is a benefice. See note page 16.

Brethren, I have felt it a duty to speak freely on these things, because there can be no hope of a remedy for an evil unless we look the evil fairly and fully in the face. If we resolve to do nothing, let us be sure that other persons will not be equally content to sit still. Let us be thankful that much has been already done in recent times for the improvement of the noble fabrics and sacred services of some of our Cathedral Churches, especially our own. But much remains to be done for the quickening of their spiritual life; and if we do not do what we can to correct abuses and to strengthen the things that remain, and encourage others to do so, there is too much reason to fear that the legislative experiment of 1840 may be repeated with still more disastrous results at no distant time.

What then is the course to be pursued?

In order that a reply may be given to this question, you, my brethren, have been gathered together to day.

Happily for us, our Cathedral system is not one of inflexible stiffness and rigid constraint, but of pliant elasticity and expansiveness. We possess ample independent powers in our Statutes for improving our own system by spontaneous action and internal reforms, guided and regulated by those principles which are enunciated in our laws, and embodied in our constitution.

Let it be remembered that the Bishop of the diocese, acting in concert with the Dean and Chapter (in which I include all the canons or prebendaries of the Cathedral), can modify our laws and usages without any extrinsic aid in any way not contrariant to the law of the land.¹ And we have a right to claim of the Legislature that we may have free scope for the exercise of these inherent powers, before any application is made of coercion upon us from without.

Let me therefore now offer a few suggestions for your consideration.

First, it appears to me that the Bishop of the diocese is bound by all means in his power to promote the restoration of that ancient constitution which is set forth in our Statutes.

The Bishop of a diocese is called a Father in God, and the Cathedral Church is called the Mother Church of the diocese. It is the parish church of all in the diocese.² Its influence ought to be felt in every part of the diocese. It is the Bishop's duty to endeavour that these names may not be mere idle words, but that, by God's help, the Bishop, when occupying his appointed place in his Cathedral, may be a personal centre of unity, and that the Cathedral may be a local centre of unity to the

¹ In 3 and 4 Vict., Cap. 113, sec. 47, there is a recognition of this power for particular purposes, and with some additional conditions.

² Bishop Gibson, "Codex" tit. viii. Cap. 1. p. 171.

diocese. It is his duty, and ought to be his happiness, to do all that in him lies, that the capitular and parochial elements of the diocese may not be antagonistic to one another, but may work harmoniously and lovingly together for the same blessed ends—the glory of God and the good of His Church. He will therefore rejoice in every occasion which brings the parochial clergy, and especially the canons or prebendaries of the diocese into union with the Cathedral, and with himself and every other member of the Cathedral, for united worship and counsel.¹

In some Cathedrals difficulties have arisen from a want of a clear definition of the relations of the Bishop and Dean in the Cathedral Church. Nothing is more injurious than vagueness and uncertainty in such matters as these. It will be my duty and happiness to communicate with my very reverend brother, the Dean (in whom I rejoice to recognize a college associate of forty years ago), with entire frankness on this and every other subject which may concern our position and functions in this House of God, in which I trust we may walk together as friends;² and let me not disguise from him and from you my opinion that the Bishop is as much the Ordinary of his Cathedral as he is in any church of the diocese. This question has recently been investigated by eminent canonists (Sir Robert Phillimore and Dr. Tristram),³ and has been determined in that sense.⁴ I think that even a cursory view of our own Statutes would lead to the same conclusion.⁵

Next, as has been already said, the Dean formerly discharged important pastoral functions in the city, and exercised a wide archidiaconal jurisdiction in the diocese. He was seen from time to time in all parts of the diocese.

May it not be suggested, that unity and efficiency would be imparted to the parochial system of our city, if the clergy of the several parishes were brought together under the presidency of the Dean, and might

1 It may, indeed, be said that the Bishop is already provided with another council in the *archdeacons and rural deans* of the diocese. The valuable services rendered by those ecclesiastical officers, whether severally or collectively, cannot be too highly appreciated; and because they are so beneficial, it may be suggested for consideration whether some plan might not be adopted whereby they might be consolidated and concentrated by connection with the Cathedral. Probably the best solution might eventually be that the rural deans of the diocese should be canons or prebendaries of the Cathedral. In many cases they are so at present.

2 Ps. lv. 15.

3 Whose opinion, dated Doctor's Commons, December 9th, 1864, has been printed.

4 By Canon Law and Statute Law in all cases, whether in Cathedrals or Parish Churches, if any difference or dispute arises as to the mode of conducting the Divine Service, the appeal is to "the *Bishop of the Diocese*," who is to *take order* for appeasing and quieting the same. See the prefatory rubric in our Book of Common Prayer, "Concerning the Service of the Church." The Dean and Chapter (says Bishop Gibson, "Codex," tit. viii. Chap. ii. p. 174) may not alter the ancient and approved usages of the Church without the consent of the Bishop.

5 See, for instance, "*Novum Registrum*," pp. 4, 10, and 20-22; the Dean takes an oath of canonical obedience to the Bishop; and see the "*Laudum*," p. 96, line 9, where the Bishop is called "*Ordinarius*;" and compare the observations in the "*Quarterly Review*," vol. cxxx. No. 259, pp. 239, 240, and the late Chancellor Massingberd's Essay, p. 180.

enjoy the benefit of his counsel and encouragement in all matters of parochial and public interest—moral, social and religious? One weakness, especially in our great cities, proceeds in a great measure from the isolation of the clergy, and from lack of clerical and lay conference and co-operation. It can hardly be expected that the parochial clergy of a city will act together so harmoniously under the headship of one of their own body as under the guidance of one raised above them in rank and dignity. It is, I think, to be desired that the Dean of every Cathedral Church should be also the Dean of the city; and that the clergy of the churches of the city should look to the Cathedral Church with filial reverence and affection as the parish church of the diocese, and especially of the city in which it is.

Next, in the words of our late beloved and lamented Chancellor, "a specific office ought to be assigned to each canonry, and the fulfilment of its duties to be strictly enforced."¹ This can be done by us without further legislation. We have only to examine our Statutes in order to ascertain and apply the means of doing it.

The same learned writer says,² "the prebendaries are all canons, and in the greater chapter they have equal votes, but it very early became the practice for some of them to undertake a definite term of residence, and to be entitled to a share in the capitular revenues."

These words suggest a double action on our part.

First, let all the prebendaries or canons of the Cathedral be frankly and unreservedly recognized as brethren by the residentiaries. Let the words of the ancient form by which the prebendaries are collated to their canonries,—“We assign to thee a voice in the chapter, and a stall in the choir,”—be made a reality. Let the prebendaries be gathered together from time to time into this stately and beautiful Chapter-house—restored to its ancient beauty—for united consultation and action on matters concerning the welfare of the Cathedral and the diocese.

This can be done without any fresh legislation. In fact it is expressly prescribed by our Statutes.

Who can tell, my brethren, whether if these deliberative functions had been exercised, and this joint action had been resorted to, when Wesleyanism first arose in this county, and was spreading itself over the diocese, the good elements in that great religious movement might not have been cherished and fostered by the Church, and the errors and extravagancies of it have been corrected and controlled? And who can say whether the

¹ "Chancellor Massingberd, in Dean Howson's Volume on Cathedrals," pp. 177, 178.

² *Ibid.* p. 177.

opportunity has irrevocably passed away for such conciliatory action as this (which our dear departed brother had so much at heart), with regard to the great body of Methodism, or at least with respect to some leading members of it?

Next, let some of the prebendaries be enabled to come into residence. Formerly, during many centuries, they were entitled to dwellings, if they signified a desire to reside; and in that case, they shared in the daily distribution, and in the divisible revenues of the Chapter. But what a change has now taken place! The prebendaries pay heavy fees on their admission (about eight pounds) to their canonry or "unendowed prebend," and those among them who have preaching turns are obliged to defray the expenses of their journey to and from the Cathedral, or else to remunerate a deputy who preaches the sermon for them.

It is much to be wished that in the negotiations of capitular bodies with the Ecclesiastical Commissioners, for the transfer of capitular estates to them, some provision were made for the prebendaries. Every prebendal stall ought to have some endowment attached to it; and the Legislature has happily provided¹ that under certain conditions our prebends or canonries—which, let us remember, are not suppressed, but suspended—may be re-endowed and revived. Thus additional vigour might be infused into the body of residentiaries, and additional work might be done by it. Without going outside of our Cathedral doors, let me specify the restoration of the early daily Matins with a short exposition of Scripture, and another Service on Sundays of a congregational character with a Sermon. The church accommodation in the city of Lincoln falls lamentably short of the spiritual wants of its increasing population. Not one-sixth of that population is found in our churches on the Lord's Day. We need more churches, and we need more frequent Services in our existing churches. Let the Cathedral set an example here. Why should not its nave present on the Lord's Day the edifying spectacle which has been displayed by that of Milan since the time of Carlo Borromeo, as a school for catechiz-

1 3 and 4 Vict., cap. 113, sec. 20:—"And be it enacted that a plan may from time to time be laid before the Ecclesiastical Commissioners for England by any of the said Chapters of the several Cathedral and Collegiate Churches, with the sanction of the Visitors of the said churches respectively, for removing the suspension from and re-establishing any canonry or canonries which shall have been suspended by or under the provisions of this Act, by assigning towards the re-endowment of any such canonry or canonries a portion of the divisible corporate revenues remaining to the said Chapters respectively, after paying to the said Ecclesiastical Commissioners the profits and emoluments accruing to the said Commissioners from the suspended canonry or canonries, so that the profits and emoluments of such suspended canonry or canonries be not diminished by the removal of such suspension; and also by accepting and assigning for the same purpose any further endowment in money or in lands, tithes or other hereditaments, such lands, tithes or other hereditaments not exceeding in yearly value the sum of two hundred pounds for each canonry from which the suspension shall have been so removed; and also by annexing to any such canonry from which the suspension shall have been so removed any suitable benefice or other preferment in the patronage of the said Chapters respectively, or of any other patron, with the consent of such patron, and where any Bishop is patron, with the consent of the Archbishop; and any such plan may be carried into effect by the authority hereinafter provided." Mr. Beresford Hope has laid a bill on the table of the House of Commons for facilitating the application of the principle here laid down.

ing and of conference with adults on matters of Christian faith and duty?²

Our Cathedral has just been made the experiment of *omitting* the Ten Commandments, Epistle, Gospel, Nicene Creed, and Prayer for the Church Militant at the half-past ten o'clock service on those Sundays in which there is an early Communion. This is lawful; and it may be expedient. If the early Communion is well attended, it will have been a change for the better; but if only a handful of worshipers is then gathered together we shall have cause to regret that in the chief church of the diocese the most edifying part of the service is not heard on those Sundays by the great majority of the congregation. If the Morning Prayer was too long, many may think that we might have shortened it by the substitution of simple Chants for what are called musical "services." At any rate, let us endeavor to increase the number of devout worshipers at the early Communion.

The Cathedral Church ought to be an object of interest to every parish in the diocese, and to exercise its influence there. Annual gatherings here of parish choirs and of our church teachers and church workers would do much to diffuse that influence, and to spread that interest, and bring great blessings.

To take a wider range, the performance of missionary work in our great towns, and the encouragement of religious education in our schools, would afford ample scope for a band of zealous men going forth from our Cathedral as from a centre of spiritual life.

My reverend brethren,—Let me commend these matters to you; and, in doing so, let me ask your attention to the Table of Preaching Turns

² Let me venture to insert here the impression it made upon me in 1862 (May 25). "At half-past two p. m., went to the Cathedral. The north and south aisles of its interior were parted off from the nave with purple stuff curtains; in the aisles behind the curtains were classes for boys and men on the south side, and for girls and women on the north. The boys were learning to read and write until a quarter to three; they were standing or sitting in groups, with small ink-bottles and copy-books. At a quarter to three the bell rang, and they all knelt down for prayer, and the clergy commenced instruction in the Catechism, with boys and girls respectively in the south and north aisles of the Cathedral. I attended the classes of *men*, which were at the east end of the south aisle—very interesting. At the entrance was suspended a board with the words '*Pax Vobis*,' and '*Humilitas*,' S. Carlo's motto. These catechetical schools were instituted by him, and similar schools were established by him in other parts of the diocese. He had a considerable share in framing the celebrated Trent Catechism, which was composed by four theologians selected and encouraged by him, and was completed in December, 1564—as he states in a letter to Cardinal Hosius—and was printed at Rome in the Pontificate of Pius V., in 1566. S. Carlo had learned the importance of catechising from the Reformers, especially from Luther and Melancthon, and the good which has been done by catechising in the Church of Rome at Milan and Lombardy generally is in no small degree a fruit of the Reformation. In a space of about eighty feet square were four classes of men, each arranged in a quadrangle with four benches, a priest for each; and the men were sitting, some by his side, and others facing him, others on the benches, to his right hand and to his left. In one of these classes were as many as 300 men. The priest was addressing them in a clear voice, and with lively action. One of these four priests was discoursing to his class on the sin of exposing oneself to temptation; the second was going through the creed, and giving a short explanation of each article; the third was speaking on the forgiveness of injuries; the fourth on the omnipresence of God. All that I heard was excellent; and this kind of familiar, plain, personal and practical addresses to groups of persons in small numbers—all of whom could hear and see—seems to be better adapted to instruct the people than what we call '*sermons for the masses*.' Most of the men were of the middle class, and were grave, serious, sedate, and attentive. This was one of the most edifying sights of the kind that I have ever had the good fortune to see in a Continental Church." (Tour in Italy, vol. I., p. 151).

settled by a decree of Bishop Sanderson,¹ in 1662. It may be submitted for consideration whether some clauses of that decree, which have fallen into disuse might not be revived and put in force; and whether also some modifications of that table, which seem to be required by change of circumstances, might not be adopted.

One suggestion also let me add here, that rooms might be provided in the precincts where the non-resident canons or prebendaries, who come up to preach their periodical sermons, might be lodged, and where they might spend a week with profit and pleasure, before or after the Sunday on which it is their turn to preach.

I will not extend these remarks further by adverting to other important parts of our constitution which concern other members of our body—such as the priest-vicars, or minor-canons as they are now called,² the vicars-choral, the choristers, or the grammar school, or the choristers' school, or other members of our body; nor will I now enter into the important question, whether something might not be done to render the religious services of our Cathedrals more congregational than they are, and to remove forever the objection of some, that people resort to them in order to listen to sweet music with their ears rather than to hear the Word of God read and preached, and worship him with their hearts. Such questions as these may engage our attention at a future time.

I will now proceed to put into your hands copies of such "Articles of Inquiry" as I have directed to be prepared, and to be exhibited to you; and I request you to have the goodness to supply me with answers to those Articles on the day which will be named in the schedule of prorogation of our present proceedings.

And may God the Father, God the Son, and God the Holy Ghost, three persons and One God, bless you and keep you, guide and prosper you in all your endeavors to promote His Glory and the good of his Church, and the increase of unity and brotherly love among ourselves, now and forevermore. AMEN.

¹ Nov., 1662. See Bishop Kennett's "Register," p. 1825. "Statutum et Decretum Roberti Lincolnienſis Episcopi de annuis Præbendariorum concionibus in Ecclesiâ Cathedrali solemniter habendis; dat. apud manerium nostrum de Buckden, 7 Nov., 1662." Cf. "Canons of 1603," can. 43.

² "It is much to be desired," says Canon Norris, p. 48, "that," (what he does not scruple to call) "the *absurd* term 'minor canons' should be dropped." At Lincoln it is unhistorical, but it has received the sanction of the Legislature in the generalizing statute of 3 and 4 Vict., c. 113.

NOTE.

The foregoing is the First of *Twelve Addresses* delivered at his Visitation of the Cathedral and Diocese of Lincoln in 1873, by Chr. Wordsworth, D. D., Bishop of Lincoln, published by Rivingtons, London.



The Bishop of Albany says:

"Viewing the subject from a very practical stand-point, Mr. Granger's earnest appeal for the value of the living organization as the centre of the worship and work of a Diocese is well timed, and cannot fail to do good in removing misconceptions, and placing the whole subject in its true light."

The Bishop of Wisconsin expresses the hope

"That through the agency of the press, it may be used for the general information of the Church."

The Bishop of Fond du Lac says:

"It is certainly suggestive of the right aims and purposes of Cathedral organization in this branch of the Church."

FROM PRESBYTERS.

The favorable notices of Rectors and Missionaries are so numerous that only here and there one can be referred to. And to do this otherwise than anonymously might seem to be invidious.

One, a worthy veteran, says:

"I think it of more importance to the Church than almost anything published of late years."

Another, a Journalist of California:

"The conclusions are the same in general to which I came years ago. . . . The matter, to my mind, is the most important brought before the American Churches in this generation."

Another, of acknowledged practical wisdom:

"I believe you have struck at the root of the evils under which we are suffering, and suggested the true remedy."

Another, at the head of momentous Church interests:

"Many very knotty questions would be readily and well solved by the revival of the Cathedral in its practical and primitive reality; and there are some that can be solved in no other way."

Another, a city Rector:

"I see no reason why it might not be put into operation in our new Western Dioceses *at once*."

Another, from New Mexico:

"I am glad that the attention of the Church is being called to the true principles upon which she ought to work. . . . Here, in this jurisdiction, there is a grand opportunity to lay foundations aright. . . . All the grand features you suggest could be embodied, and all the evils of our present system avoided, and primitive discipline and customs be made to live anew in this Nineteenth Century."

[NOTE.—Said a Layman, handing the author ten dollars: "Send forty copies to our Western Missionaries, for there is the place to put this system into operation."]

FROM THE LAITY.

Judge James M. Smith, and Thomas C. Montgomery, Esq., Deputies to the General Convention in 1874, from the Diocese of Western New York, Messrs. W. H. Walker, and Edward S. Dann, of the Standing Committee of the same Diocese, together with others, united in requesting its publication, under the "Conviction that its publication and circulation throughout the bounds of the American Church would be of permanent benefit to the Church, by awakening attention to the important truths which the Essay sets forth."

Our great American Canonist, Judge Murray Hoffman, thus commends it as a manual on Cathedral organization:

"I have examined the pamphlet of the Rev. Mr. Granger on the Cathedral System. In my opinion it will be a valuable work for all who may be called upon to judge of the policy of such a system, and of the regulations which should accompany it if adopted."

Hon. J. W. Gilbert, a Justice of the Supreme Court of the State of New York, and a Corporator of the Cathedral of the Incarnation, in the Diocese of Long Island, says:

"I have read your pamphlet on the Cathedral System, and think it is an admirable exposition of the subject. . . . I have no doubt that your Essay will lead all Churchmen who read it to desire such an instrumentality for Church work."

Prof. Eggleston, of Columbia College, New York, says:

"I have read it carefully, and only wish that it could be put into the hands of every layman and clergyman in the country. It is full of suggestions, and I wish the Church at large might try the experiment of at least some of the reforms you suggest."

An officer of the "Free Church Association," and one of the Speakers of the Second American Church Congress, Samuel Wagner, Jr., Esq., thus writes:

"I beg that you will allow me to give expression to my sense of the extreme importance of the subject upon which you have written with so much care, and of the great value your paper will have in promoting the best interests of the Church in this country. . . . You have pointed out to us most clearly the important truth which we often hear, but so slowly recognize, that, with all our boasted enlightenment of the Nineteenth Century in Church matters, the old ways are the best, and we go astray just so far as we depart from Primitive practices."

THE PRESS.

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